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Tomorrow's Egypt

By MISS DAVIDA FINNEY

Foreword

TOMORROW'S EGYPT is the "book of the year" for all United Presbyterians. It is a book long overdue. There has been no study book on Egypt since *The Promise* by Dr. and Mrs. Howard Buchanan in 1929. Before that was *In the Valley of the Nile* by Dr. Charles Watson in 1908. True we have had chapters in other books, and we have had studies in our missionary societies but no book on Egypt. It is therefore a great event in our church history to have a volume on Egypt at this time.

No attempt is made in this issue of the Magazine to review the book. You must have the book yourself. Several articles in this number bear on the subjects in the first three chapters which are before us for the month's study.

Egypt is experiencing many changes. Two recent political changes are marked: There is a new Prime Minister, Ali Maher Pasha, a man of great strength and efficiency. In the formation of the new government a new office has been created—a Ministry of Social Service with Shazly Pasha as the first Minister. Shazly Pasha has been Governor of Cairo. He it is who heads the commission to study poverty in Cairo and who chose Dr. Wendell Cleland of the American University, and Mrs. Greiss a graduate of the American College for Girls, as members of the Committee. He is the one who carried out the plan of gathering the waifs from the streets and sending them to industrial and agricultural homes in the country.

Tomorrow's Egypt gives, in the small limitations of a text book, the story of the great work being done and the wonderful opportunities that face the church. It gives some idea of the splendid men and women who compose the now independent church, with whom we work as co-laborers in the glad prospect of that promised day when "the Egyptians shall know the Lord."

Tomorrow's Egypt

TO the Memory of My Father and Mother, who first taught me to love Egypt and whose joy in the service and friendship of Egyptians intrigued me and challenged me to share in the same high adventure" so writes the author Miss Davida Finney, in the dedication of the book. Mrs. Ethel Finney Lybarger at our request has told us a little of the service of these two great missionaries.

"Father and Mother went to Egypt in 1882. After spending one year in Cairo in the study of the Arabic language they went to Mansura to open up work there where they stayed for fourteen years. Father succeeded in raising money for a church, a Boys' School and a Girls' School; organized a congregation, helped to call an Egyptian pastor. Besides this many schools and congregations were organized in the District. (One of the boys in one district was Mr. Metri Dewairy, Editor of *El Huda*—the Church paper).

"In 1897 after a year spent on the *Ibis* they went to Alexandria. With the help of gifts from the First

Dr. Thomas J. Finney

Church Allegheny (Now North Side) a church was erected in Alexandria and later a large mission building for boys' and girls' schools, residences, offices and an auditorium.

"In 1901 Father began to edit the first Sabbath School paper for children of the churches and in 1907 was made Editor of *El Huda*.

"Just before his death he had a room set aside for inquirers and where literature could be given out in privacy. This last work seemed to give him great joy, the very reason for his going to Egypt. At last, after so many years of building he had greater opportunity to meet men face to face, using all his knowledge and wisdom of his many years service to show forth Christ.

"After Father's death Mother stayed in Alexandria one year, then was sent to Mansura to help Davida with the work there. Later she was stationed in Cairo to make a home for the unmarried young women while they were learning the language."

Miss Davida Finney, the writer of the charming book *Tomorrow's Egypt* is a worthy daughter of these worthy missionaries.

Mrs. Thomas J. Finney

Helping to Build Tomorrow's Egypt

By THE REVEREND GLENN P. REED, D. D.

DO you remember with what tense nerves you unfolded your newspaper and dialed your radio in the closing days of last August and the opening days of September?—how your heart pounded when you learned that the leaders of the great European nations were again, willingly or unwillingly, plunging their peoples into war? Yet you and I stood in the midst of comparative security, sheltered physically, though not spiritually, from the fiendish horrors of modern warfare. It was not so with our missionaries in Egypt. Over them was hanging the threat of Italy's entry into a war precipitated by her partner in the Rome-Berlin axis. And Egypt was the most likely target of Italy's initial attack, for a war could be successful for Italy only if it consolidated her present African territories, which flank Egypt and the Sudan on the east and the west.

It was not a mere threat of personal danger that was poised over our missionaries and their children in Egypt a few weeks ago. It was a threat to eighty-five years of constructive work by the United Presbyterian Church of North America for Egypt and her people. War is destructive. War destroys not only material things, but also spiritual values. We have all been convinced of this truth following our own national experience in the Great War. One cannot estimate the loss that active participation in the present conflict would bring to Egypt's people at a time when her emerging national life needs every possible constructive contribution from abroad.

Egypt, for the present, has been spared. The American Mission "carries on" with its constructive building in the lives of Egypt's people on the sure foundation of Jesus Christ. Churches, hospitals, schools, community projects, the Christian press—all these have in God's providence been permitted to continue their witness to the Prince of Peace. Very few United Presbyterians know how important this witness is, or how great a part it plays in the lives of tens of thousands of dwellers along the Nile who are engaged in building a new Egypt. But we can all learn by the study of *Tomorrow's Egypt*, by Miss Davida Finney.

Yesterday's Egypt has given the world material for thousands of books. Pyramids, the Sphinx, tombs, inscriptions, papyri—these have provided scholars with the materials for acquainting the world with the glories of ancient Egypt. The Azhar, mosques, libraries, and Arabic printing presses—these have provided the adherents of Islam with materials for challenging the religious convictions of all the peoples of Asia and Africa. All of these, plus an intimate knowledge of the people who today constitute Egypt Awakening, have provided Miss Finney with the background against which she tells the story of modern Christian missions in the land of Egypt. Whether you realize it or not, you are helping to build Tomorrow's Egypt. If you would build intelligently, if you would build with the haste which the Lord's errands require, you should read this latest study book.

The Near East

By E. M. BAILEY, Ph. D., Cairo, Egypt.

THERE are few geographical terms which call up a greater wealth of association than this, "The Near East." The greater part of mankind looks to it as containing sacred shrines. Jews, Christians and Muslims alike, hundreds of millions of them all over the world consider Jerusalem as their sacred city.

To those who find the romance of History a thrilling story, the mention of names such as Caesar, Cleopatra, Alexander, Xerxes, Richard the Great, Salahadin, Harun el-Rashid, Tamerlane, etc., etc., brings to mind stirring stories of the past. To those whose interest in history goes back to beginnings, the Near East offers rich treasures. Here the two great valleys, Euphrates and the Nile made possible the earliest civilization on the globe. Art treasures dated at some five thousand years ago give evidence of high cultural growth. The student of the forces which move politicians and nations in their diplomacy will realize that across this section run two of the great trade routes which join Europe with the Far East.

The coming of the Turks to cut them in Egypt and later at Constantinople brought about the discovery of America. The control of their modern manifestations, the Berlin-to-Baghdad railway and the Suez Canal still act as powerful forces behind the scenes of world affairs.

Having been not only the place of origin for civilizations, but the bridge between Asia and Africa and the cross roads of traffic from the West to the East, it is natural that this section should contain traces of many and various races, cultures and languages bound together from time to time as first one and then another oriental monarchy gained sufficient power to weld them all into one super-state, only to have the divisive forces break it up into component parts as soon as the controlling power was removed. All through this part of the world the idea of the state is that it is the personal possession of the monarch and the individual has no right. Subjects therefore, had no feeling of loyalty to their conquerors and the state had no power of survival in itself.

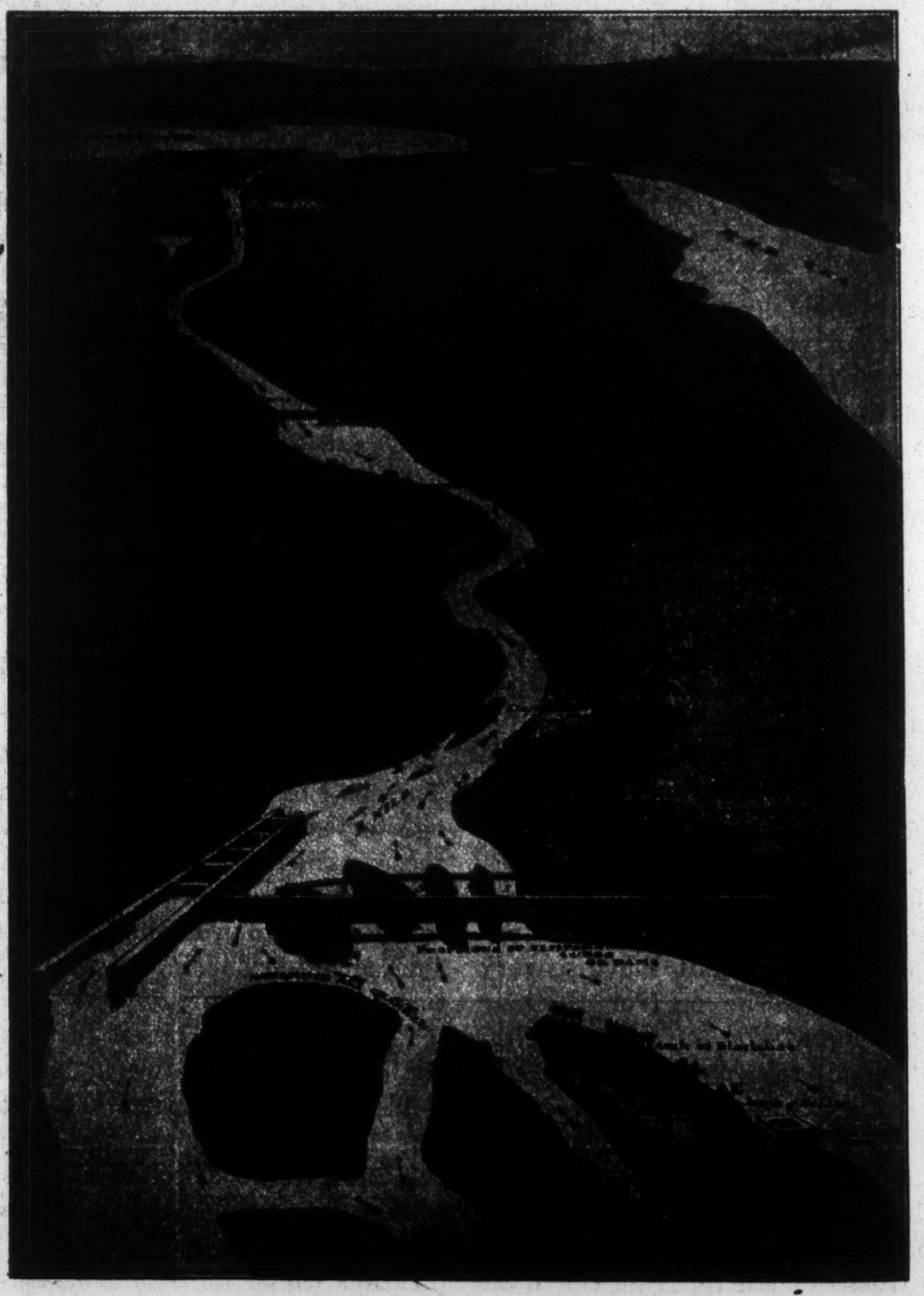
When the Turks began to lose their hold on their great empire with the coming of Napoleon to Egypt, the Near East had fallen to about the lowest possible state. Centuries of neglect and misrule under the Ottomans had turned once populous and fertile regions into deserts.

It would have been difficult for any one who knew these provinces of the Turkish Empire a generation or more ago to realize that for two centuries these same sections gave gold and other wealth almost without measure to the old Roman Empire, being considered the richest and finest portions of its territory.

This region, the oldest in point of civilization that the world knows of is also in some respects the newest. The forces of nationalism are just beginning to develop and nations are coming into being which are new, in spite of the thousands of years of civilization which lie behind them.

In the century between Napoleon

and the world war the old Turkish Empire broke up culminating in the emergence of a new Turkey plus a whole host of nations in various stages of dependency. They are roughly, Turkey a modern forward looking strongly nationalistic independent republic; Egypt also independent and strongly nationalistic, and bound by close treaty ties to Great Britain, forward-looking though not so radical as Turkey; Palestine, a British mandate; Syria, a French mandate, and in the Hinter-



Bird's-eye view of Egypt and the Near East.

land a group of Arab states in which nationalism is just coming to be a factor.

During the years of Turkish misrule it was religion, Islam, which held the loyalties of men but today nationality is coming to take its place. Egypt and the Arab states are Muslim by state enactment, but the orthodoxy of large numbers of people is uncertain. It is an open question whether Islam will be able to withstand the forces of modern life and adapt itself to an era of change. In Turkey the government is rather looking the other way. Religion is very definitely to be replaced by Nationalism by conscious effort if possible and thus seem to be succeeding.

The Near East must continue to play an active part in world affairs, just as it has for ages. The indications today are, however, that the states in this locality will be more self-governing and self-determining than they have been for some centuries. Backward peasant populations have much to learn before they can successfully administer the complex machinery of responsible government. Considering the difficulties of such a task one realizes that the progress made by Egypt and Turkey is nothing short of marvelous, in spite of errors and slips.

Palestine is another story. The clash of interests between Jew and Arab, both of whom consider Jerusalem a sacred city and the land theirs by long established right, has resulted in violence and bloodshed and the British government faces a task of no small proportions in the effort to straighten out the tangle of affairs.

There is a growing feeling among the nations that smaller nations and subject peoples have rights which the powerful are bound to respect. England especially has governed with a notable degree of consideration for the well being of those governed.

The presence of oil, rich mineral resources in the Dead Sea, untapped agricultural wealth only waiting for development, and the age-old riches in trade from East and West all combine to make the Near East a term to conjure with and perhaps excite the cupidity of nations to the point where they indulge in the stupidity of war.

Here in this section which is so old, yet so new, the most interesting spot in the world, whether we look backward or forward, lies Egypt and the American Mission in Egypt.

A NILE RIVER SONG

Dear River of our country
Please as you're passing by
Us to our friends remember
Dear River we bid you goodbye!

Modern Egypt

By THE REVEREND E. E. ELDER, D.D., Cairo, Egypt

JUST a century ago there appeared what has been called the most perfect picture of a people's life that has ever been written. The book was that classic, Lane's *Manners and Customs of the Modern Egyptians.* Although there is no mention in this book of the Suez Canal and long staple cotton, nor of factories and modern schools, nor of autobuses, railways and large airports at Cairo and Alexandria, yet much that was written a hundred years ago about the life of the common people of Egypt still holds true.

It is just thirty-two years this December, since the publication of Lord Cromer's monumental work *Modern Egypt.* This two-volume book describes in detail the crisis in the reign of the Khedive Ismail which brought about foreign control of

His Majesty King Faruq, the beloved young ruler of Egypt.

Egypt's finances and the British Occupation which followed the Arabi Rebellion. Lord Cromer also tells at length of Gen. Gordon's mission to the Sudan and the Khartum campaign that meant under Kitchener the winning back of that land. The book closes with a discussion of the departments of the Egyptian government, the Army, Education, Finance and Interior and the progress of reform up to the time his book was written three decades ago.

Both books are far removed from the Egypt of today, yet of the two, Lane's book on the customs of the modern Egyptians seems the more up-to-date. The costumes of Egyptian peasants, the domestic utensils, their religious ideas, their superstition and magic, their primitive ways of agriculture, their games, festivals, and music remain much the same as they were one hundred years ago.

So in all our description of change and transition we must not forget that till the present time much of the village life remains as it was not one hundred years ago, but six thousand years. Visiting an ancient tomb of the Sixth Dynasty with some Egyptian students we were intrigued with the representations of life millenniums ago. One scene was of youths at play. It all looked strange to a westerner but one of the Egyptians said, "That is a game we play in our villages."

Modern Egypt may be said to have begun with Napoleon's short-lived expedition to the valley of the Nile in 1798. Out of the chaos and warfare that followed the rivalry of France, England, and Turkey for the predominant position in Egypt there arose the soldier of fortune Muhammad Ali, a one-time tobacco merchant who was to become the viceroy of Egypt and the founder of Egypt's present dynasty. The magnificence of the rule of his grandson Ismail, brought about the bankruptcy of the country's treasury and subsequent foreign financial control.

With the British occupation in 1882 began forty years of anomalous government. In spite of the presence of British troops who were the final authority for peace and order, Egypt was nominally under the suzerainty of Turkey. Annual tribute of $3,500,000 was paid to the Sultan. The government of Egypt had at that time departments with Egyptian ministers and directors at their head, the country was divided into provinces with Egyptian governors over them, but English advisers and inspectors became the real ruling forces. Although they were officials of the Egyptian government their final source of authority was the British consul-general and diplomatic agent at Cairo, who had no official

position in the country other than that of a very much interested foreign power with an army of occupation.

Great changes came as a result of the World War. Although few Egyptians took part in the hostilities, the land itself became the principal British military base in the Near East. At Kantara in the desert on the Canal a military city with its own mills and factories arose. In the shadow of the Pyramids and along Alexandria's shores tens of thousands of troops were encamped. When Turkey entered the war on the side of the Central powers and the Khedive Abbas Hilmi sided with Turkey, Egypt became an independent Sultanate under the protection of Great Britain.

During the post-war period Nationalism with its cry of "Independence for Egypt" has in less than a score of years accomplished its aims. In 1919 there were wide-spread riots as a protest against the continuance of the British protectorate and partly because of President Wilson's famous declaration about self-determination a demand that Egypt be recognized as a sovereign state was made.

National feeling in Egypt included the Sudan in its claim for absolute independence. The deadlock that followed the Milner commission's report was partially broken in 1922 by a British declaration abolishing the protectorate. Egypt was recognized as being an independent sovereign kingdom, and Sultan Fuad who had been ruling since 1917 was now proclaimed King of Egypt—the first ruler to bear that title for many centuries. Four reserved points were left to be settled at some further date, British imperial communications which involved military relations with Egypt, the protection of foreign interests, the defense of Egypt against foreign aggression, and the question of minorities in Egypt and the Sudan.

In the summer of 1936 a treaty was finally drafted and signed at London. Two factors above others, probably made possible the reconciling of two widely divergent opinions after so many repeated delays and failures. The Italian conquest of Ethiopia revealed the real possibility of foreign aggression. Egypt's sympathy was entirely with Ethiopia and if given a choice preferred an alliance with the British to an Italian conquest. For that reason the military clauses play such a vital part in the treaty of 1936. Even the extreme nationalists confessed Egypt's inability to protect herself. The other reason was the death of King Fuad leaving Egypt without a ruler since his son Faruq was not yet of legal

age according to Muslim law. King Fuad, an astute politician, was one of the few remaining kings exercising real power. Every problem since the days when negotiations began was not on the two horns of a dilemma, but tossed between three corners of a triangle. The Palace had been skilful in playing the Wafd off against the British or vice versa. With the throne vacant the treaty was more easily ratified.

It is a trite thing in these days of world upheaval to say that we are living in a new epoch, a time as significant for world history as the Fall of Rome or the Reformation or the discovery of America. But in Egypt this has some semblance of truth when we remember that since the time of the Persian Conquest in the sixth century B. C., Egypt has been the subject state of some other power or under the dominion of a foreign ruler. Although the present dynasty is Albanian in origin, Albania has as much to do with the control of Egypt as Hanover does with the British Empire. Even though by the new treaty British troops are to occupy temporarily the Suez Canal zone, Egypt is an independent state.

Egypt's Schools

EDUCATION in modern Egypt since the war has seen the building of many government and private primary and secondary schools. A system of compulsory primary village schools has multiplied the number of school children but the remarkable development has been in the founding of a state university. The enrollment in the fifteen years history of the State University has grown by leaps and bounds until the attendance is now 8,230, of whom 317 are girls, 49 of them being in the Medical School and 29 in the School of Law.

The School of Medicine alone has an enrollment of over a thousand students, which means that Mission hospitals in searching for young Egyptians to serve on their staffs have a large group from which to choose. It also means that the healing service of Missions must be more and more of a special kind that does not compete with these hundreds of new practitioners who are being turned out every year.

One cannot leave the realm of education without emphasizing the prominent part in politics played by the students. From the young men and women of the University down to the youngsters of the primary schools they are the shock troops of the political agitators. The United Front of all parties in 1936 was brought about by student strikes and demonstrations.

The New Woman

IN no department of Egyptian life has there been greater change than in the position of women. The veil which symbolized their seclusion has largely disappeared among the higher classes. Two years ago the Queen Mother of the young King Faruq was only glimpsed behind the many folds of a Turkish veil as she sped by motor car through the streets of Cairo. She attended no public functions and on no occasion was her photograph ever shown. Today pictures of her appear in the daily and weekly papers. One week she is photographed skating at St. Moritz in Switzerland, another time at a London railway station, and again at some function in Paris. Only a decade ago one rarely met Muslim women at a dinner-party or saw them heavily veiled behind a lace curtain at the opera, today they appear in the latest Paris creations at the races and engage in university athletic contests.

Of course this change is not unchallenged. A furore was created a year ago when there appeared in the newspapers the picture of a young Muslim girl who had just emerged from the water, a winner in a swimming contest. A leading Muslim feminist speaking in Cairo advocated a restriction of polygamy and was interrupted with cries from two sheikhs, "Long live polygamy." In spite of the great changes among the educated classes a visit to the narrow streets of the native quarters will show that 40 per cent of the women still go about veiled.

The Revival of Islam

TWENTY years ago many students of the conditions of the Near East were sure that Islam would disintegrate before the onslaught of modern civilization. Contrasting the involved antiquated codes of conduct with the demands of twentieth century life it seemed certain that the stone walls of Islam would be battered down by mechanics and wrecked by the chemistry of science. Stereotyped ways would surrender to liberal thinking, superstitions would disappear before the bright light of truth. Today the same students marvel at the adaptability of Islam. For centuries it has been certain death for a Christian to attempt to enter Mecca, but today he may see in cinemas official pictures of all the rites and ceremonies connected with the pilgrimage. The press carries advertisements of ship-

ping. All the modern methods of advertising are being used to encourage Muslims to make the "grand tour" to the Holy City. This past year the occasion of the leaving of the Holy Carpet for Mecca, revived after many years, was a national holiday. Delegates from Al-Azhar visited India to present the supreme excellence of Islam to the untouchables. That they returned from the East by airplane is significant for the new day.

The Young Men's Muslim Association founded just ten years ago aims at the revival of Islamic law and to bind together the peoples of Islamic nations. Although a champion of religion and morals the Association leads in every anti-missionary campaign and seeks to silence any expression of liberty of thought or belief. Branches have been established in most of the principal cities of Egypt as well as affiliated groups in other lands nearby. Other organizations such as the "Society for the Protection of the Quran," the "Association for Islamic Guidance" and "Mission of Abu al-Faid" for distributing Muslim literature on trains kept the public religious-minded.

Ramadan, the Muslim month of fasting, seemed fifteen and twenty years ago to be giving way before the exigencies of modern life. It was openly broken by some. Undoubtedly, it still is not observed by many, but it has become fashionable to make a show of observance. Even the streets of the European quarters of the cities seem deserted by Muslims after the firing of the gun every evening following sunset which announces that the fast for the day has closed.

The radio has become a necessity in the Egyptian home. Pious Muslims may hear daily two readings from the Quran, two periods when traditions about the Prophet Muhammed are recited and another when praises of his worth and glory are given. Adaptability is the slogan of the Muslim world today. Venerable sheikhs may use safety-razors but they trim their beards to look like Mohammad's did some 1,300 years ago.

In this new day Turkey appears to have forsaken Islam, but in Egypt every effort is being made to revive and preserve the religion of their fathers. The task of Christian Missions is more difficult than ever and if not so romantic as sixty years ago, it calls for great courage and love.

Islam

Extracts From Tomorrow's Egypt

ISLAM is the religion of 15,000,000 of the 16,000,000 Egyptians. Egypt is the center of the whole Mohammedan world, for in Cairo is Al Azhar University (soon to celebrate its one thousandth birthday). To Al Azhar problems from all Muhammedan countries are referred. Muhammed was born in 580 A. D. He married a rich widow and later married twelve other wives. He claimed to have had a vision of the angel Gabriel who called him to work of reform. Because of opposition he fled from Mecca to Medina. This flight is important because from it Muslims date their era.

WHAT MUSLIMS BELIEVE

The Quran is regarded as the very words of God. It has 114 suras or chapters. So greatly do Muslims revere it that they never allow anything to be placed on it.

Belief in the *Unity of God* is the glory of Islam.

Angels are represented as the ministers of God. There are also *Jinn* (spirits) divided into good and evil. There are *houris* (females) created to serve men in Paradise.

Books — There are 104 divine books. The most important are the five books of Moses, the Psalms of David, the evangel of Jesus and the Quran.

Prophets—Muslims believe there are as many as two hundred thousand prophets. They list Jesus as a great prophet, Adam, Noah, Moses, Abraham but Muhammed is the last and greatest and what he gave supersedes all that others have said.

Al Azhar University—The Intellectual Center of Islam.

DUTIES

There are five most important duties: *The Confessions of faith*—the recital of the creed, "There is no God but God and Muhammed is his prophet." To recite it admits the unbeliever into the Muslim community.

Prayer. There are five stated times of prayer daily.

Fasting. Although there are many fasts the fast of Ramadan is the only one that is obligatory. This fast lasts for twenty-eight days, and during this time Muslims abstain even from drinking water from just before dawn until after sunset. At the end of Ramadan come three days of rejoicing and fasting.

Almsgiving. By it merit is obtained with God.

Pilgrimage. Every able-bodied Muslim should make a pilgrimage to Mecca at least once in a life-time.

REFORM MOVEMENTS

Islam is passing through changes. There is a definite effort to take out of the Islamic inheritance what is best and to add to that chosen body of belief the best of other religions. Nothing is crystallized. The question of the day is: Back to Islam or away from it? Back to Muhammed or away from him?

A few facts from *Tomorrow's Egypt.*

WHAT DO EGYPTIANS READ?

Literature is one of "the forces that mold public opinion." Though the reading public is comparatively small "the habit of reading among literates has been growing rapidly in recent years.

"Egypt is a newspaper reading nation. The majority read little else. Newspapers abound in Egypt."

"The government only now is endeavoring to establish public libraries in order to encourage reading among the masses."

Among books, catalogues show that "Philosophy, Science and Essays have the first place."

"What's the News"?

Poverty in Egypt

By WENDELL CLELAND, Ph. D., Cairo, Egypt.

The following article, written on behalf of the Egyptian Association of Social Studies appeared in the Egyptian Gazette. The Association appointed a committee under the chairmanship of Abdul Salam Shazly Pasha, Governor of Cairo, to study Poverty in Cairo. Several outstanding physicians, one woman, Mrs. Greiss, a graduate of the American College for Girls, and Dr. Cleland form the committee.

STUDENTS of social conditions have long sought an answer to the question, "How do they do it"? as they have observed millions of Egyptians living on a plane so low as to be quite out of keeping with the past and present heights of Egyptian civilization.

As the problem is studied academically from statistical reports and the statements of investigators and observers, it appears that there are certain causes of those low standards, which if removed would allow a vast improvement to take place. What are some of these causes?

THE ECONOMIC CAUSE

If there are not enough of the absolute necessities of life, namely, food, clothing and shelter to go around, or if the distribution of wealth is such that many people cannot get enough, then there is bound to be poverty. In both of these respects it would seem that Egypt is at the danger line.

Figures for 1935 reveal that the average annual income for fifteen million persons was L.E. 12 or sixty dollars. The low average income is not the worst aspect. It is hard to imagine the average Egyptian living on five dollars a month; but the people would be much better off, if such were the case, than they actually are, because the u n e v e n distribution leaves the great majority of the people in serious want.

HYGIENIC CAUSES

May Egypt's poverty be caused by physical inability to work well enough to earn a living? Not only do high death rates reflect poor health but also a record of wide-spread diseases. The largest factor in causing such a high figure is, of course, the infant mortality the true rate of which is 200 per thousand of infants born in one year.

Many times it has been stated that trachoma afflicts more than 95 per cent of the total population or about 14,500,000 persons. Those blind of both eyes number more than 120,000, while peasants infected with bilharzia and ancylostoma are reported by the authorities to number 10,000,000.

Dr. Mohamed Khalil Bey Abdel Khalek recently called the attention of the public to the serious condition of conscripts for the army, stating that no more than four per cent of those examined were found to be healthy. Most of those who were accepted have to undergo medical treatment before they can serve.

The question arises as to why these sick people are not treated. One reason is that medical doctors in Egypt are too few in number. There is only one doctor to 5000 of the population. In the Unted States there is one doctor to 800.

As in the matter of national wealth, so also in the matter of national health does distribution have a big effect, for 66 per cent of these

doctors live in the large cities which have 16 per cent of the population, while the remaining 34 per cent serve the 84 per cent of the population in the provinces. The reason for this is that a medical doctor cannot make a living outside of the cities, the village people being too poor to carry medical expenses.

IGNORANCE

Another great cause of poverty is ignorance. In 1927 the literate males in the population were 23 per cent and females 5 per cent. It is not hard to understand that such persons fall short of modern standards in the way of occupational information, personal hygiene, knowledge of economic affairs or inspiring thoughts. They are not protected by knowledge against imposition or exploitation or fraud and they are innocent victims of many situations where their interests have either been wilfully disregarded or simply neglected.

No one would claim that literacy can, of itself, produce wisdom but certain it is that under modern conditions illiteracy prevents the acquirement of that degree of social intelligence necessary to successful living.

EVIL PRACTICES

The fourth cause of poverty is very evident to many observers. Families are known to have had sufficient income for a normal life but have wasted it on activities not at all necessary for a happy existence. Such activities would include gambling, an abnormal interest in lotteries, an ad-

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A Village Home.

Mulids in Egypt

By HELMY EFFENDI, Field Worker for W. C. T. U. in Egypt.

IN Egypt there are many *mulids.* Copts as well as Muslims have them in different places in the country. What is a *mulid?* I can hardly give a definition that satisfies. Is it a sort of big market where thousands of men and women buy and sell? Is it a place where people go to get rid of their difficulties and responsibilities? Is it a feast? Or is a *mulid* made up of all these things? It may be so. Literally, the Arabic word *mulid* means a "birthplace." Crowds of people go to visit the birthplace or the tomb of their saints as a duty, or to obtain a blessing, or to pay a vow. The most important and popular of these "People of God" are es Sayid el Badawy, Ibraheem el Desouky, el Hassain, and Sitt Zeinab. A peasant may walk miles and miles to attend a *mulid* or he may incur a great debt to do so, but the results of such a pilgrimage far surpass, in his way of thinking, any difficulty he may encounter in doing so.

The most famous *mulid* in Egypt is held in Tanta in honor of es Sayid el Badawy. In former times there were two *mulids* each year, but since the World War there is but one a year in October. There is a reason for it being held in this month. It is in the fall that the Egyptian farmer sells his cotton. He is tired after his work in the fields during the heat of the summer, so, with money in his pockets, he goes to the *mulid* to spend his time among friends and his money goes into the coffers of the mosque where the saints rest. I do not know all the reasons for this money being paid, but I do know that the Egyptian peasant has a very firm belief in his saints. Whenever he meets with a hardship of any sort or any great calamity, he calls upon his favorite saint for deliverance. Should he happen to be delivered from his trouble, the saint gets the credit and also the money, for the peasant has made a vow to that extent.

A reliable authority told me that a certain man from Upper Egypt made a vow to es Sayid el Badawy to the amount of twenty pounds (one hundred dollars). He got together twenty-four pounds and went on his pilgrimage to Tanta, hoping that the four pounds would meet his expenses. When he had paid his vow he found himself penniless for the return journey, so was compelled to walk all the way home—over three hundred miles. Had he failed to make this pilgrimage or had he failed to pay his vow, some dire calamity would surely have befallen him!

There is a huge plot of land on the edge of Tanta belonging to the Sayid el Badawy Mosque where the pilgrims encamp during the eight days of the *mulid.* When the half million pilgrims have gathered in their tents on this plot the picture is that of a big army fully equipped for anything. For the amusement of this huge crowd there are merry-go-rounds, swings, fortune tellers, magicians, booths for food and drink, both cooked and uncooked, booths where trinkets are sold; in short, the whole aspect is much like an American county

fair, so I am told. The surging crowds are happy, laughing and singing as they pass through their camps or into the streets of the city.

I should mention something of the dangerous evils in connection with these *mulids* as to the health of the people. All are herded into this tract of land as I have said, but there are no sanitary facilities, so that disease has free rein. Since there are always many small children in the crowds, a large number of them succumb to illness and death.

Many, many persons are robbed of their money in these *mulids*.

Would that I might leave you with this picture, but I must be faithful. Under the cover of darkness and in the shadow of the mosque itself there are sins committed which no pen can describe, and which no Christian land can understand. Men under the influence of drink lose all control of themselves, both minds and bodies. Women, in the name of the religion which they profess, vow the income from the sins of their bodies to the saint whom they revere that his coffers may be filled and they may obtain a blessing. All of these return to their homes broken in body, mind, and soul. It is only the spirit of Christ Himself that can change all of this, and how Egypt needs Him!

POVERTY IN EGYPT

(Continued from page 267)

diction to narcotics and alcoholic drinks. Extravagant expenditures for the sake of display, and the habit of contracting debts.

SURVEY

The Egyptian Association for Social Studies has decided to conduct a survey. The method of studies is by way of questionnaires which will be filled in by specially instructed investigators so as to get the most reliable information. The schedule will cover five points, having to do with general information about the family, its income, expenditures, housing and health.

With the helpful cooperation of the public and particularly those many socially minded persons who have been seeking for an answer to the question What are the Real Causes of Poverty in Egypt? the Association feels confident that it will be able to make an interesting and authoritative statement following upon this scientifically organized study of actual causes.

Editor's Note: The first bulletin issued by this committee, "A Population Plan for Egypt," has been received. Among the suggestions in the Plan submitted are: (1) Relieve pressure by encouraging emigration until some 4,000,000 will have moved out. (The Sudan is suggested as a place in which many Egyptians might find wider opportunities and a better living).

(2) Increase in National Wealth.

(3) Raise the standards of living and hygiene.

(4) Raise the age for first marriages.

Fasts of the Coptic Church

By MRS. W. W. HICKMAN, Assiut, Egypt. On Furlough, Monmouth, Illinois.

ACCURATE and reliable information regarding the fasts of the Coptic Church is not easily secured; that the custom of much fasting exists, is a well established fact. Anyone in contact with Copts, especially the women, soon learns of their abstinence from certain foods during stated periods of fasting while during other fasts they abstain from all foods and even drink.

Mrs. Butcher in her "History of the Coptic Church in Egypt," gives the following concerning fasts. "The fasts of the Coptic Church have perhaps altered more than anything else, having greatly increased in severity." One might add, "and in frequency and length." "The primitive observance varied greatly, but once in the year, at any rate, all men fasted forty hours between Good Friday and Easter Day, the time which our Lord was thought to have remained in Hades. By the end of the 2nd century the fast of forty hours had become general."

In the year 189 A. D. Demitrius became a Patriarch in Alexandria and is said to have fixed the Lenten or Easter Fast at forty days; this fast now continues fifty-five days; tradition, which in this case is probably truth, dates this change to the time of the Moslem conquest, about —or near 640 A. D.

Mrs. Butcher describes Coptic fasting as a very real thing; she says, "All flesh is forbidden, all animal food of whatever nature is eliminated from the diet." When we consider that this prohibition excludes all meats, fowl, fish, eggs, milk, butter, cheese and their common cooking fat, then we realize something of what Mrs. Butcher means by "a very real thing." Not only are these foods forbidden but are not allowed in the house during the entire period. Fruits and vegetables eaten raw, or cooked with water or vegetable oil, as well as rice, lentils and any farinaceous food, and bread are allowed.

"In some houses no food of any kind is taken until three o'clock in the afternoon, the entire time of the fast; in some districts the bread is baked at the beginning of the fast and becomes so hard that half an hour's soaking produces little impression on it."

Sunset brings no relief to those fasting as it does to the Muslim, who obtains so much credit—and publicity—for his fast of twenty-eight days, once a year, during which time he fasts from very early morning until just after sunset, but whose diet is restricted only by his ability to buy *whatever* and *all* he wishes to eat.

Each year notice of the Coptic fasts is published or announced by church officials. For the year 1938 the following obtains:

The Lenten fast begins in February, or the Coptic month of Amsheer and lasts fifty-five days; this fast commemorates the forty day fast of Jesus in the wilderness tempted of the devil; it always ends with Easter Sunday.

Many who feel unable to fast the entire fifty-five days observe the latter thirty days; some fast the orig-

inal forty days, while others narrow it to fifteen days. Others, and this includes many Evangelicals and Protestants, keep the last week because of Christ's "passion week." A much larger number observe only the last three days which harks back to the forty hours originally observed in the primitive church.

The Fast of Nineveh of three days also falls in February, the Coptic Amsheer and requires abstinence from *all food* and *all drink* the entire period; usually the fast is broken some time between five and nine o'clock the third day. This custom comes from Jonah 3:7; "And he caused it to be proclaimed and published through Nineveh by the decree of the King and his nobles, saying, 'Let neither man nor beast, herd or flock, taste anything, let them not feed, not drink water.' . . . Who can tell if God will turn and repent and turn away from His fierce anger, that we perish not"?

The Fast of the Apostles falls in June, the Coptic month of Banah and continues twenty-nine days this year; the time varies from year to year depending on certain other dates in the Coptic calendar.

The Fast of the Virgin begins August 7th or the Coptic month of Misre; it is observed in commemoration of Mary's fasting while on earth.

The Fast preceding the birth of Christ and ending with the Coptic Christmas begins November 25th, the Coptic month of Hatur and continues forty-three days; this fast dates back to one of the very severe persecutions of the Christians in the early centuries when the people fasted and prayed for the cessation of this bitter persecution and suffering; God heard their prayer and the persecutions ceased. During this fast the diet is less restricted; the people are allowed fish.

In addition to the afore-mentioned fasts Wednesdays and Fridays of each week, in which there is not already fasting, the custom obtains of abstinence from food the entire day, usually five o'clock, though some people break the fast about three o'clock, while others wait until about 9:00 P. M.

The year just ended totaled 210 *days' fasting.*

Mrs. Butcher draws a challenging conclusion from the foregoing customs and observances. She says, "It does seem possible that the increasing frequency and severity of the Coptic fasts have contributed to weaken the energy of the Copts," the true nationals of Egypt.

And now, how generally and to what extent do present day Copts observe these fasts? Here again it is difficult to obtain accurate and reliable data.

One evangelical pastor whose family was Coptic, states, "In my family there were seven members; my Mother was the only one who kept the fasts."

A Coptic woman of education, intelligence and influence thinks perhaps 90 per cent of Copts do keep the fast, while another believes only a very small percentage, perhaps 50 per cent observe fasting season. Perhaps the 90 per cent is a fair figure for some of the shorter fasts, as Nin-

(Continued on page 282)

Program Suggestions

By MRS. E. D. McKUNE

MANY missionary societies will concentrate on a two-months' study of Egypt, using "Tomorrow's Egypt" as the textbook. It is a real privilege to have this excellent book, written by Miss Davida Finney, one of our own missionaries. Not only was she born in Egypt, of missionary parents, but she has spent her life following in their footsteps. This book should be in every home in our denomination.

The six chapters are so planned that they may be divided easily into two studies.

I. Chapters I-III. General View of Egypt Today (February Program).

II. Chapters IV-VI. Specific View of our U. P. Mission and the Evangelical Church (March Program).

Perhaps the *easiest method* would be to ask someone who reviews books well, just to review the book. But, if it is true that people benefit exactly in proportion to what they put into a study such as this one, then would it not be better to use as many persons as possible and still keep a unified program? A few suggestions for using a number of women in presenting the first three chapters are given, not with the thought that any group will want to use all of them, but only those adapted to the needs and desires of each group.

A TEST

It is well to introduce the Program with some sort of Test on Egypt. Not only does it stimulate interest, but it "begins where the women are, in their knowledge of Egypt." True-False Tests, or Blank-filling Tests, etc., may be made from material in the first three chapters. Or, why not try this Test? Give each person a copy of the Test and a pencil. Allow about five minutes for the answers to be written briefly. Do not collect the papers nor discuss the answers until later in the program.

Test: If I Had Been Born in Egypt.

1. I would have been one of .... people.
2. My home would be .....
3. I would eat .....
4. I would wear .....
5. My native religion might be .....
6. My education would be ....
7. I would fear .....
8. My problems would be ....

ITEMS OF INTEREST

Let one woman be responsible for brief items of interest on Egypt. She may ask each woman to bring one fact, or current event. Or she may select striking statements from the Text, pp. 1-102, write them out and distribute them so that each one present reads one item.

"TALKING PICTURES"

The Introduction and opening pages of a book are important because they set forth the aim of the writer in presenting a new book to the world. Let us make use of the pictures in this well-illustrated book. Ask someone to secure the photo of Miss Finney (*June Missionary Magazine*) and study the six pictures found in the textbook, pp. 1-102, then tell briefly about them.

If possible choose one who knows Miss Finney or has visited Egypt.

1. As a photo of Miss Finney is displayed, tells details of Preface of Textbook. Add other details of life and work of Miss Finney if you can. On the map of Egypt (which should be hanging before the group) point out Assiut where Miss Finney is working.

2. Frontispiece—"Egypt Awakening." Photo of a statue on Station Square in Cairo. It is symbolical of Egypt in transition—the figure of an Egyptian peasant woman, tall and commanding. Her right hand is on the headdress of the Sphinx, but with her left hand she holds back from her face the lifted veil. Her eyes are fixed on the future. Simply tell the meaning of the picture, or you may tell, in the first person, what thoughts are in the mind of the peasant woman as she faces "Tomorrow's Egypt."

3. King Faruq, oposite p. 12. Material pp. 11-13. Show pictures of Queen Farida and Princess Feriel too, if you have clipped them from newspapers or magazines.

4. A Mud Village, p. 48. Suppose you are the woman in the picture. What is your home like?

5. Girl of Alexandria, p. 49. What are her thoughts? Her problems?

6. Boy, p. 64. What does the bead signify? (60-66)

7. Students at Alexandria, p. 65. Why are they crowded together? What are they reading?

"INFORMATION PLEASE"

Select several women to be the "authorities" to answer the following questions which cover the material in the first three chapters. Ask them to read the chapters and know the material quite well. Give them the following ten questions ahead of time for study. Have these women seated facing the audience. Conduct the meeting like the well-known "Information Please" radio program. They need not repeat material already given in "Talking Pictures" or in current interest items, in answering their questions.

1. Nine-tenths of the Egyptians are peasants—called fellahin. Describe their life, customs, food, etc. What classes comprise the other one-tenth of the population? (pp. 13-21).

2. What countries have controlled Egypt? What is the significance of—525 B. C.; 638 A. D.; 1882; 1925; 1936? With such an ancient history why the words "Young Egypt?" (21-35)

3. What are obstacles in the path of Young Egypt? (35-39)

4. What is Egypt's Government? (Appendix A)

5. What social welfare work is carried on by Egyptians? Why is it difficult in the villages? (40-46)

6. What two institutions do Muslim women most fear and hate? What changes are coming? (46-50)

7. What early reformers worked on behalf of women? (51-53)

8. What is the general attitude toward the Feminist Movement today? (53-60)

9. Afreet—ginn—Zar—what is each? What is the influence of superstition? (60-64)

10. Expand this statement: "School and mosque for centuries have molded public opinion in Egypt . . ." (p.66) Be sure you can answer these sub-questions, from Chapter III.

a. What are Egypt's three systems of education? (70-77) Write on blackboard.

b. What do Egyptians read? Is there adequate literature for Egypt? (77-84)

c. What relgions are rooted in Egypt? (98-102)

d. Briefly tell about the Moslem religion. (Helpful to make Charts listing the Six Articles of Faith and the Five Duties.) (84-98)

(Give the audience an opportunity to ask any participant in the "Information Please" for further light on answers "If I Had Been Born in Egypt.")

11. Get copies of "The Question Box"—A Catechism on Missions in Egypt. One hundred fifty Questions and Answers. Prepared by Rev. H. E. Philips, Ph. D., Price 10 cents. Order from Literature Department 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

OTHER METHODS THAT MIGHT BE USED

1. *Favors*: Make small Egyptian flags (Green background with a white crescent and three stars) Paste flag on toothpick-staff and stick it in a date. Place on refreshment plate.

2. *Debate.* "Resolved that the future of Egypt is in the hands of her women."

3. *Identify* words found in first three chapters, such as *Quran*, fellah, Al Azhar, Zar, etc.

4. "Down with Polygamy!" might make a good slogan for the Feminists of Egypt, *if* they went on a strike. Suggest other slogans.

5. Examine the Literature Department pages of this *Magazine* for map, leaflets, books and material on Egypt.

6. Curios, pictures, etc. are always helpful.

7. Ask someone to sum up briefly her impressions of Egypt in Bible times. Her preparation would be to read all Bible verses on Egypt. Consult Concordance.

8. Chapters 1 to 3 contain stories suitable for impersonations or dramatizations.

9. Instead of a Test at the beginning, you might ask each to tell the first thought that comes into her mind when you speak the word "Egypt."

10. Find copies of *The Promise* by Buchanan, *The American Mission* by Watson, *The Nile* by Ludwig, or any book mentioned in Bibliography, and offer to loan them to those who are new in your group, or lack a background knowledge of Egypt.

11. Have one member make a collection of the series "Do You Know," prepared by Dr. H. E. Philips, that runs weekly on the "Facts from the Foreign Field" page of *The Christian Union Herald.* Give these out in advance and use a single fact for answer to roll call.

12. Note Prayer Needs — then *pray* for Egypt.

Suggested Devotional Service

For Program Study on "Tomorrow's Egypt."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES.

INSPIRING INFLUENCE FOR FEBRUARY: The Christian Nation.—Ps. 33:12.

Opening Prayer: (In unison.)

"Lord, bless, and pity us,
Shine on us with Thy face:
That earth Thy way, and nations all
May know Thy saving grace."
Amen.

Song: Bible Songs Hymnal No. 156.

Scripture Reading: Ps. 33:8-16; Matt. 25:31-34; Rev. 21:1, 2, 22-26.

Leader: Christ came into a needy world—a world of sin, suffering, and superstition: human slavery was worldwide, prisoners of war were treated with the utmost cruelty, the sick and the aged received little care, human life was regarded as of little value. Consciously or unconsciously, the pre-Christian world longed for deliverance—something that would enter with light-giving and life-saving power into the very heart of human society. Christ met the world's great need and answered the world's deep longing.

Since the individual Christian has an inspiring influence, it follows that the Christian nation composed of large numbers of individual Christians will have an inspiring influence. The Christian nation has ennobled manhood, elevated womanhood, and sanctified childhood; it has abolished slavery, built hospitals for the sick, and made homes for the aged; it has given the world its happiest homes, its highest standards of morality, and its best civilization; it has inculcated justice, love, and brotherhood.

The Christian queen of a great empire was asked once by a non-Christian prince, "What is the secret of your country's greatness?" Pointing to a Bible she replied, "That, sir, is the secret of my country's greatness."

Song: B. S. H. No. 39, stanza 3.

Prayer for our nation:

"Be Thou our strength when war's wild gust
Rages around us, loud and fierce;
Confirm our souls and let our trust
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never fails,
Help us to stand in every fight
Firm as a fortress to defend the right."

Prayer: That Egypt may become a truly Christian nation. (For suggestions, see 23-29 Days in the Prayer Cycle.)

Closing Song: B. S. H. No. 82.

What They Say About Tomorrow's Egypt

TOMORROW'S EGYPT by Miss Davida Finney is up-to-the-minute in reliable information. It is full of rich factual material and of good illustrations for missionary talks and addresses. As its title suggests, it also looks into the future of Christian work and the Church in Egypt. It should be read as soon as possible by every one of us and for the next five years, at least, it should be kept within reach, especially by pastors and Christian workers in our American Church, as a handbook on our foreign missions in that land, a land that will ever be strategic because it lies at the crossroads of many great powers.

Mills J. Taylor.

If you want to know why Egyptians are so enthusiastically proud of their young King Faruk, read Miss Davida Finney's new book, *Tomorrow's Egypt.*

If you want to know why we United Presbyterians ought to be supremely grateful to God for leading our Church into Egypt for missionary service when He did, read Miss Finney's book, *Tomorrow's Egypt.*

If you want to be inspired to the most fervent prayer and the most earnest effort to make Egypt what God wants it to be tomorrow, read and reread Miss Finney's *Tomorrow's Egypt.*

Anna A. Milligan.

I found *Tomorrow's Egypt* almost magically informing when one considers that it touches upon almost every phase of Egyptian life in such small compass. How comprehensive it is and how timely! To read its few pages is to learn that there is a crisis in every department of Egyptian life—in politics, in language, in religion, in the future of the minorities. And consider the crisis that confronts the Evangelical Church. It is staggering! Miss Finney's vision is dynamic!

Isabella Strang Lansing.

Tomorrow's Egypt is a most interesting and enlightening book for individual readers and mission study classes, for which it was especially written. It deals with Egypt's yesterday and today, as well as its tomorrow.

Its author, Miss Davida Finney, was born in Egypt and knows the country and its conditions. She loves the people as from childhood she mingled with them, playing and working with them. She knows their home life, their poverty, their difficulties and problems, their ways of thinking and their religious beliefs. She has dedicated her life to helping them and to carrying on the work to which her mother and father gave so many years of devoted service in Egypt, to whose memory she pays high tribute in her book.

Mrs. J. D. Sands.

Tomorrow's Egypt—The-Book-That-Was-Waited-For! It is undoubtedly the finest recent book on our Missions in Egypt! From her sympathetic insight as a lifelong missionary, Miss Finney has written this book of information and inspiration. It should be in every home in our Church! *Mrs. E. D. McCune.*

Childhood Memories

By ISABELLA STRANG LANSING,* New York City.

IN Cairo a few years ago there was being demolished an old house. The wrecking was not done in a day for the walls were of a thickness: consisting of rough blocks of limestone embedded in mortar. It must have required weeks and many small boys running up and down scaffoldings with small baskets of debris on their shoulders.

Its broken down walls exposed high ceilinged rooms with quite rough interior finish for it was not an antique. Perhaps not more than one hundred years old. Not at all like the old houses of the medieval period with their beautifully finished and adorned rafters, quite buried now in the Arabian Nights section of Cairo. This had been a house of the early Turkish occupation.

In its neighborhood there had stood in my childhood a very similar house that in the 1860's was the home of the American Mission. It had an outer enclosure used for harboring the donkeys of visitors and their donkey boys. Also for assembling donkeys for excursions to the pyramids. There was no Thomas Cook & Son in those days nor any American Express and to the American Mission stranded travellers naturally gravitated for help.

Leading from this was a long, tunnel-like passage with stables and store rooms on each side opening into an inner court. The upper rooms of the building looked down on this court. These rooms were vast and there was much waste space. The floors were of many levels. There were many stairways leading to the various apartments that were used for mission residences. A large audience room with an ell for women carefully curtained off was easily arranged for Sabbath services. And what a grand place for hide and seek, only there were very few children to engage in the game!

I cannot remember my arrival in this early home of my childhood. The first thing that so stabbed my consciousness as to make it unforgettable was the shocking news of the death by fire one early morning of Miss Hart, a member of the mission who was carrying on a school for girls in another part of the city. She was by birth an English Jewess of aristocratic family, well educated and brilliant. Boycotted by her family on her acceptance of Christianity she had joined Mrs. Linder who was working with an English Church mission in Cairo. She had become a dear friend of my mother who greatly enjoyed her brilliance and wit. On one occasion after my elder brother's birth she protested that he should not bear the name of my father's father. "Why," she said, "Some day you will hear yourself saying, 'Bella, wipe Moseses nose.'" He was not called Moses. It was in her Haret-es-Sakeen school that was formed that simple, devout and humble Christian character in Bamba Duleep Sing that so endeared her to Queen Victoria in later years.

My Donkey

I had my own donkey. Every morning I used to fare forth, my

donkey boy running behind me, for an airing on the Shubra Road—the only avenue that Cairo then boasted. It was lined and finely shaded by great sycamore trees. The Oriental sycamore is a splendid tree. Zaccheus, stretched out on one of its wide-spreading, low-branching limbs, had no difficulty in recognizing his Master in the press below him. The sycamore has been much neglected in Egypt since it has become the fashion to grow imported varieties of ornamental trees. One rarely sees them except when shading a Sheik's tomb or a water wheel.

My donkey had a sad end. Looking from my window one morning into the open court below I saw him lying dead, covered with hoof marks. A vicious horse in the stall next his had slipped his halter during the night and had wrecked his ill humor on my poor donkey. I never had another.

The Ezbekiyeh garden was the only open space near us. But what a neglected dust heap it was! I used to go there to play under close surveillance and if my blue gauze veil was not carefully tied down I was not unlikely to bring home sore eyes (ophthalmia). I enjoyed the great oleanders, the lantanas and another shrub with heliotrope-like color and fragrance. I do not recall its name. It is much used for hedges, and being always cut close, its beautiful bloom and luscious yellow fruit are rarely seen.

My Sabbaths

Of our visitors I remember only dear, gentle, lovable Mr. Curry, perhaps because he helped me out in one of my Sabbath Day dinner ordeals. It was the order of the day for me to hear my father say, "Isabella, what do you remember of the sermon?" My replies were usually a dismal failure. My father had learned his theology by this method so that when, in the course of time, the necessity arrived the Presbytery of Egypt had no scruples about ordaining him to preach and to administer the sacraments. Mr. Curry, after a very strenuous summer in the service of the persecuted saints of Koos in Upper Egypt, took a short trip to Syria and came back with Syrian fever. He was too worn to recover from it and died in our house in Alexandria. My first close acquaintance with death. My father, deeply emotional though very repressed, flung himself on the bed and wept like a child.

Another Sabbath diversion was the committing to memory of a portion of the Psalms in metre. The Shorter Catechism was learned in the same way and won me a prize for out-distancing a playmate at this task. As I remember it, my library consisted of four books—*Peep. Of Day, Line Upon Line,* and *Lines Left Out.* The latter was really exciting with its stories drawn from the books of Joshua and Judges. I had no Child's Life of Christ. But my greatest treasure was a volume of Moore's Poems, picked up by my father at a second hand book stall. *Paradise and the Peri* with its enchanting steel engravings, gave me enormous pleasure. I used to sit on the floor and pore over it and though I didn't understand a word of the text the rhythm of the words was enough for me.

Many years after, conversing with Miss Rena Hogg about my child-

hood, I said that I thought that my religious education had been based on the Old Testament and not on the Gospels. She assented as though perhaps having had a somewhat similar experience but then she replied, "Ah, but we had the hymns." Which seemed to me a good and sufficient explanation of that whole situation.

"High Living"

After a few years this scene changed. My father was transferred with the Mission Press, which was his particular charge, to Alexandria. There the Mission House, a very tall building surrounded by very humble dwellings, was in Haret el Yahoud near the harbor—practically slums, for in winter the narrow unpaved streets approaching it were a malodorous quagmire. I wonder who built it or bought it for the Mission. To be sure, once you had climbed *five flights of steep* stairs you arrived at a *very airy spot* fanned by the breezes of both the old and new harbors. Still higher the flat roof was a delightful retreat that gave my father space for his many boxes of plants and flowers. The building was a perfect beehive, every inch of it harbouring some activity. First there was the door-keeper's cubby hole just inside the main door. The press was here in a back room, and the book shop opening on a side street. Over that on the next floor was the book bindery presided over by Signor Curci, a very intelligent, self-respecting Protestant Italian. Here my small brothers spent much time watching the strips of white paper fly under the cutter. The stock rooms were here and on the next floor was the boys' school; above that the girls' school and then the residence. It was bedlam at noon and recess. Our milk supply came up to the kitchen door on four feet (a goat) and with delightful ease. It was a joy to see anything reach the top without panting.

School Days

I don't think I was ever taught to read. I just read. My father wished me to learn German, so for a time I was sent to a Swiss school. Then the Scotch Mission was tried on me. There, if I had been left long enough, I might have absorbed a little education. The school was near the sea and there was open space for recreation. There was one large main room flanked by class rooms. At the rear of the main room there was space for what I must call bleachers—three tiers of them, broad and deep. Here we sat with our books and papers until called to classes, where we were ranged at one continuous desk, the tops opening in sections. The school was presided over by a Miss Ashley, an Irish lady whose dignity and character went far to fill many gaps. She did the best she could with the tools at her command. The English teaching left no impression on me. I remember one chunky volume from which we were expected to learn the nature and uses of common things through memorizing questions and answers. As, for instance, "Of what is bread made?" "For what is it used?" We hadn't to find out the answers, they were there before us. But the Italian teaching was good. I learned something there from a Signor Genta, a born teacher, and would have learned much more if I

had remained longer. I remember distinctly two beautiful Jewesses who were fellow pupils. Their very names were music to my ears—Clotilde Leone and Elvira Colucci—just such as a poor little hungry soul would idealize. I feel that today's Mission children miss much by being segregated. Our culture is not superior to every other. A little mingling with other nationalities would be very good for us.

In our own Mission Boys' School was a head master, a perfect gentleman, Mr. Musa, once known to many of you. His home was in the country near the Mahmoudiya Canal. Every summer he gathered all he could get together of the mission group vacationing in Ramle for a day at his home. His hospitality was delightful. An ample repast was followed by sports. Did staid missionaries actually climb trees and play ball? It was an eye opener to one child.

New Friends

My health had always been precarious, so when my parents were appointed to an evangelizing trip on the Nile, I was taken along. Our boat was a tiny little thing that took the place of the *Ibis* when funds were low. Funds were nearly always low in those days. The change to open air and water built up my health and probably saved my life. I have only delightful memories of that winter. The lights and bustle of the big dahabeeyas moored at Luxor intrigued me mightily. It was my first fascinating glimpse of the big outer world. And people of that world were no different from us. One family supposed us to be a group of artists spending the winter on the Nile sketching and painting. When they found us to be a company of missionaries their friendship did not cool. My mother was the most loving, the most generous of human beings. To have so little to give away was for her poverty's heaviest cross. Her hospitality knew no bounds. We had tasted the hospitality of these new friends; when they came to Alexandria they must share ours. They did, and they were there when their little daughter arrived from Europe in the care of her Italian nurse.

Two Little Travelers

But time was passing, my health gave my family constant anxiety and my American education had not yet begun. So I was made ready for another move. With my sister then eight years old, we made the journey to Chicago, my father accompanying us as far as England. In Chicago we were met by Miss Martha Strang, my father's cousin, who had undertaken to relieve him, for a time, of the heavy burden of his two forlorn daughters.

I was twelve years old. All that I had ever learned of English or foreign languages weighed as nothing in the scale that was applied in the East Side Public School of Monmouth, Illinois. I must go into the third grade—so there I went. But within a year of Cousin Martha's active cooperation I was ready for High School. Any one who has ever known or heard of my father's cousin Martha will have no difficulty in crediting this story.

Aboard the Ibis

By LULU HARVEY BIRBARI,* Monmouth, Illinois.

ONE of the happiest recollections of my girlhood was our six months on the *Ibis*.

My father was visiting the churches and schools which were the meeting places when there yet were no churches. Father was a very strong believer in the tithe question and often preached as well as talked to many individuals on the subject. One of the elders of the Koos church who had been practicing it and found that he had been richly blessed in his harvests attributed it to God's promises.

One day his son Makhail came in very much perplexed and said, "Something is the matter with the cattle as several have died." The father thought the matter over for awhile and then turned to his son and said, "My son, do you remember that we have not been tithing the cattle; go now and mark every tenth one to be the Lord's." In a few days the plague was lifted. That was one of the experiences we heard from the elder himself who was a great friend of my Father. There were many other experiences of tithe giving which were also interesting.

I am glad to say that the Egyptian Church is strong on this question which I believe has had a lot to do with it being able to grow as it has done.

The Ibis—The Nile Mission Boat. On this Dahabieh H. H. the Prince Duleep Singh and Bamba his Princess spent a winter on the Nile.

Another experience was of another kind. Always at sunset or a little bit later the *Ibis* would stop at a village. If possible Father would go to the village to attend the evening meeting. On one occasion when Father had not been at the meeting, a man came down to see us in the morning and Father asked him how many had been at the meeting the evening before. He said "Eight and almost nine." None of us had ever heard the expression and thought we misunderstood him but he insisted on the same. Father asked him if he meant a child had been present to make almost nine. He said, "No, but the ninth man did not stay until the meeting was over," and he could not say there were nine.

TOMORROW'S EGYPT

(Continued from page 271)

eveh, the last week of Lent, and more especially the last three days.

Admittedly, fasting is much more general among women than men, and much more generally observed in the Delta than in the "Upper Egypt"; this latter fact no doubt is due to the influence of the evangelical church there.

Another factor to be considered is the more general and wider spread education in the Protestant schools, the character of the education girls are now receiving in regard to foods and diet, in their home economic classes, and also instruction in the care and feeding of children, the influence of food on health, etc.

Is all this observance of "times and seasons" a useless ritual and formality?

Let the one who observes these fasts ask herself, or himself, Does this observance give me a greater spiritual insight into Christ's love for me, a sinner? Does it draw me into a closer and a vital fellowship with Him? Does it give me a greater appreciation of His unspeakable Gift? Does it give me a sense of genuine grief over my sins and an earnest desire, with His help, to turn from my sin and live wholly for Him? Does it create in my heart more love for sinners whom He came to save? Does it bring into my life a sincere desire to bear witness of Him whenever and wherever opportunity arises? Is there a feeling of greater responsibility born into my heart? Does it produce in me a spirit of forgiveness to all who have wronged me and oppressed my people through long centuries?

If it fails to do all this—and more—then it is all in vain.

Who's Who

THE Reverend Glenn P. Reed, D.D., Former Missionary to The Sudan. Now Secretary of the Board of Foreign Missions of the United Presbyterian Church.

Ewing M. Bailey, Ph. D. Missionary; Engaged in a special Project of Developing Village Schools in Egypt.

Rev. E. E. Elder, D.D. Missionary; Superintendent of the Ezbikieh Boys' School in Cairo; Teacher in the School of Oriental Studies.

Wendell Cleland, Ph.D. Professor in American University; Author of *Population Problems in Egypt.* Serving on a commission appointed by the Government to study Poverty in Cairo.

Rev. S. M. Zwemer, former missionary in Arabia and many years in Cairo; Professor of Missions in Princeton Theological Seminary; author of many books on Islam.

Mrs. W. W. Hickman, Missionary Assistant of Dr. Hickman, head of the Science Department in Assiut College.

Helmy Effendi, Field Worker for the W. C. T. U. in Egypt.

Mrs. Isabella L. Lansing, the missionary daughter of Dr. and Mrs. David Strang; later a missionary, until the time of her marriage to Dr. J. M. Lansing, son of Dr. Gulian Lansing, one of the pioneers in the Egyptian Mission.

Mrs. Lulu Birbari, daughter of Dr. and Mrs. William Harvey. After training in America, Mrs. Birbari served as Superintendent of Tanta Hospital until her marriage. After the death of Mr. Birbari, she, with her three children, came to America and she now makes her home in Monmouth, Illinois.

Changes In The Board of Directors

Mrs. W. P. Wiegering of Cleveland Presbyterial has been compelled for health reasons to give up the work she loved. She was elected one of the Directors in 1920 and has been faithful in every task assigned to her. During the most of the nineteen years she has been the Railroad Secretary and her jolly disposition and interest in the comfort of all have made the travel to and from the Annual Meetings of the organization a happy experience.

From 1920 to 1926 Mrs. Wiegering was the efficient Temperance Secretary. Since that time her special task was the Parsonage Department. She has always been sympathetic with the pastors and has made a home possible for many families.

The Board members miss her happy and helpful spirit in the meetings. All are thankful that she is making a speedy recovery from a major operation and look forward to her complete restoration after this winter in the sunshine of Florida.

Mrs. R. M. Karr of Allegheny Presbyterial has been elected to fill the vacancy on the Board. Her task will be assigned later.

Mrs. Edgar B. Murdoch is now Parsonage Secretary and Miss Ida B. Little is Railroad Secretary.

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

LETTER FROM MISS HILL

We arrived in Genoa at noon today (November 20), after the kindest sea I have ever had on the Atlantic. Sent cablegram "All Well!" to the Board.

The REX was a grand boat and we were very comfortable. And the meals! We shall not see their like again until we return to the Atlantic.

We did not see a boat until we were near Gibraltar but there we saw many signs of war. We counted thirty ships in the harbor, many of which were tied up for the duration of the war. A German girl, Secretary to German Embassy was taken off, also all mail for Germany confiscated.

Usually the REX has 2000 passengers. When some one asked an officer how many passengers on this voyage he smiled and replied: "Less than 2000." A good answer. We had American, English, Swiss, French, Italian, Russian, Jewish, Hungarian, Germans, Canadians, Australians, Armenians and Turks as fellow travelers. They were a wonderfully quiet group. Some Quakers were going to Poland for relief work. We were the only missionaries but there were several priests and nuns on board.

We are grateful for the many prayers on our behalf and the quiet confidence in our hearts. We expect to arrive in Bombay December fifth.

Later: A cable has been received announcing safe arrival in Bombay.

TAXILA HOSPITAL

By G. R. PORTER, R. N., Taxila, India.

Despite the fact that this is the season when the fewest patients are admitted, the wards are almost full and a number of the private quarters are occupied. One of the men's wards is taken up with pneumonia patients, all from the same village.

After mission meeting it was thought we could again finance two students. Two High School graduates from our own C.T.I. in Sialkot were chosen. They give promise of becoming useful members of the staff.

Two or three of the most interesting patients during the year were those whose haemoglobin had fallen to 15 per cent and 30 per cent respectively with only one-fifth the usual number of red blood cells. To watch their faces turn from a waxy-yellow, listless mask, to a red, alert, healthy countenance was a real miracle. A north-countryman returned in such robust health that I would never have guessed he was the same man I had fed for days on orange juice when he could retain nothing else. A woman whom we had hardly expected to live went home walking, with 75 per cent of her blood strength regained.

This report would not be complete without reference to the Nurses' Conference at Delhi Dec. 1. It was composed of the members of the North India Examining Board, an organization of some 50 to 60 hospitals, in three language areas. For years this board has worked to raise the standard of nursing in mission and other hospitals. The work of this board is gradually being taken over by the government agencies in the various provinces, so that provincial examinations are being held. To protect the interests of nurses and to help to get the best laws passed, this board has been alert to all the schemes discussed and adopted. In some cases members of the board have been accepted as members of

provincial Nurses' Councils. In the Punjab certain hospitals have been recognized as training hospitals by the government and it is hoped we can retain this right for Memorial Hospital and Taxila.

When Congress leaders like Mrs. Pundit, Minister of Health in the United Provinces, are insisting on High School as a minimum standard for student nurses, mission hospitals must adopt this as a standard or lose their leadership in the training of nurses. *G. R. Porter*, R.N.

The Sudan

MRS. R. F. SHIELDS, 5654 Callowhill St., Pittsburgh, Pa.

NEWS NOTES FROM THE SUDAN

From personal letters from Miss Frances Turk.

"Our school goes on very nicely. Miss Marguerite McClellan, our principal, is very efficient and up-to-date and it is a joy to be here in the midst of the work. Our medical side is not doing much yet. The doctors have been more than busy in war preparations and can give us little attention. I hope to get our girls examined this week and then we can go on in an orderly fashion.

"Today we had our official practice for air raids. We heard the signals and the town dashed into hiding, some in trenches and others behind barricaded buildings and some under trees. Then the 'all-clear' signal which brought every body out of hiding.

Miss Turk has been training groups of women and girls in First Aid. Of the Girl Guides she says: 'They look so nice in their white uniforms. I am so proud of these girls and of their nice efficient behavior.'

"We have been teaching some First Aid in the villages. We have met some fine Sudanese people. We have been so happy to do this for our people because they have been so wonderfully good to us.

A radio was presented to Miss Turk by friends in America. She writes: "The men were putting up the aerial during the course of the morning. At noon while we sat at lunch came the manager and tuned in to London. At the first clear sound of news from London we just stopped and in amazement looked at each other then at the operator. Over again we thought in unison what wonders God hath wrought! This is the first radio that any of us here in Khartum North ever had. The joy that it has brought to us even this first day seems to be enough to have had it put in.

"Last night we invited our teachers to hear the first news given over our new radio in Arabic. It was news from London transcribed through Cairo. They too, looked amazed as though another miracle had occurred.

"The clouds of war that hung over us have either cleared or we have become accustomed to thinking of the possibility of it not coming. We are very comfortable and the government has everything beautifully in hand. There is ample food to last for ten years the government says. It is interesting to note with what precision man power and the country's resources can be used in any eventuality. My admiration for our British kin rises by leaps and bounds (If this letter is censored they'll rather like this!)"

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

HITHERTO . . . HENCEFORTH

What joy to take His guiding hand,
To trust if not to understand,
To rest through change and toil and tears
On Him whose grand eternal years
In ever living youth are new,
And cry "He led me hitherto!"

Though days to come may often be
With burdens crowded full for me;
Though hope deferred may cast a shade
Across my spirit; undismayed
I'll meet them, one by one, for through
Such days He led me hitherto.

Margaret E. Sangster.

As we close the pages of the book of 1939 we involuntarily sigh, "What an awful year it has been." The slaughter in China; the fate of Czechoslovakia, and Poland, and Finland; the mad maneuvers of Hitler; the even greater menace of the black cloud of communism moving southward over Europe. It has been a terrible year in the Eastern hemisphere.

1940 is overshadowed with darkness as far as the world is concerned with the expectation that the war will continue and will draw more nations into its cruel grasp.

In looking forward we surely need what Bunyan calls "a very stout countenance."

As God's own children, our trust in Him should grow stronger day by day.

"*Hitherto* hath the Lord helped us." I Sam. 7:12.

"The Lord is round about His people from
henceforth and for ever." Ps. 125:2.

"HAS THIS PUBLICATION SUSPENDED?"

This question came at the head of a communication received recently. Former letters from a certain firm had been unanswered because of no interest to us. Hence the question.

This query started a train of thought. Was the man really in earnest? Did he think this was one of the publications that had gone out of existence? Thinking of exchanges that had formerly come to our desk and come no longer, one could believe that this was no jest on the part of the writer.

Many changes have taken place in church publications within the past few years. In some cases two or more papers or magazines

have been combined; some have been reduced in size; some have eliminated pictures; several have been discontinued. In one church letters are sent out asking those who love the work to contribute any sum from $5 to $100, or to send $5 monthly in order to carry the expenses of issuing the paper. It is a tragic situation when members of the church become so indifferent that they do not care to know of its work.

It was with satisfaction that a big "NO" was sent back. At this time we want to express our deepest gratitude to the women who are sustaining the Magazine. We have not yet got back to the one-time "high" which we had in the early part of our service in the Magazine work but we are sustaining our subscriptions very creditably.

We want to thank our readers for the enthusiasm and encouragement so often expressed in letters and in personal conversations with both the Editor and the Treasurer.

The rich reward of sending out our Magazine is the feeling of the great opportunity of gathering news from all our fields and from the world field, of presenting valuable studies, of securing excellent articles from men and women over the world, and presenting 64 pages monthly (except August) and 196 pages in the annual number of varied and enjoyable reading full of information and inspiration.

NO THE WOMEN'S MISSIONARY MAGAZINE HAS NOT SUSPENDED and we look forward hopefully to an increasing number of readers in 1940.

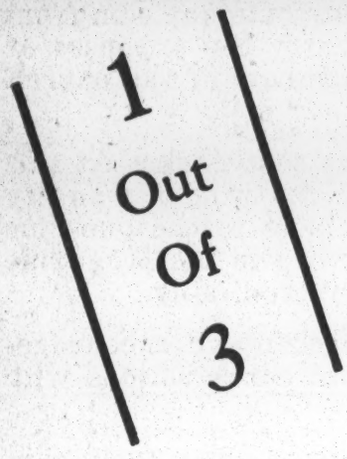
"EACH ONE WIN ONE"

From a Jewish secular magazine representing an organization we quote the following: "We give our thanks to the men who know great devotion and with great enthusiasm have given themselves to this worthy cause. But it is not only they who carry the banner forward. Here and there individuals may sag, but the membership at large is truly participating, is actually in the arena itself, and has shown hope eagerness and love of action. This large group has gallantly responded and well deserves unstinted thanks and appreciation.

"I ask you to continue . . . It should stimulate you to urge others to do likewise. *One new member procured by every present member is not an unattainable goal.*"

Does this not give us food for thought? If this "worthy cause" of securing new members for a secular organization, can inspire "enthusiasm" "eagerness" "love of action" in "carrying the banner forward" and set as a goal "one new member procured by every present member" should not our worthy cause spur us on to a similar goal?

In 1939 We Had



Women in The United Presbyterian Church a member of a Missionary Society

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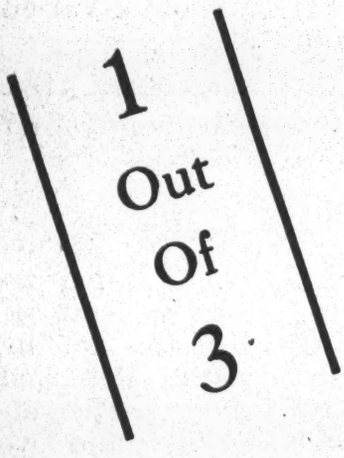
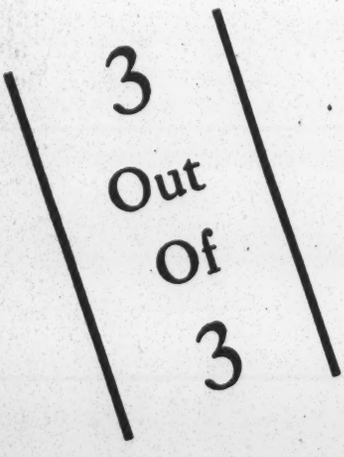


Members of Missionary Societies a Subscriber to *The Womens Missionary Magazine*

In 1940 Let Us Have



MEMBERS
and
SUBSCRIBERS

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

THE MESSAGE OF THE YEAR

I asked the new year for some message sweet,
Some rule of life with which to guide my feet.
I asked and paused;
The answer soft and low,
"God's will to know."
"Will knowledge then suffice New Year," I cried;
And ere the question into silence died,
The answer came.
"Nay, but remember, too
God's will to do."
Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this one thing
All other things above,
God's will to love."

—Selected.

THE OLD YEAR AND THE NEW

As we come to the closing days of 1939 we pause and review the outstanding experiences of the year, and memory brings again joy to us. Many of the every day happenings we may forget, but we know that God's mercies were abounding to us along the pathway. No doubt we had many failures, but these mistakes will make us stronger for the problems and the tasks of the coming year. In the new year we cannot have the same opportunities we have had in the old; they are gone, but we shall have new opportunities. May be some will be to do the things in which we failed the last year. One source of joy and peace and assurance that the year can be made beautiful is Christ's promise to be with us all the way. He says, "Lo, I am with you always, even unto the end." We do not go forward alone. We look back over the days of the old year often times with regret, but our real duty is to go forward.

It was a joy to all givers to present the accumulated Thank Offerings of the year at the annual Thank Offering ingathering. December 31st brought to a close the opportunity of expressing our gratitude by our gifts. At the opening of the new year we enter also a new Thank Offering year. God's blessing of protection, provision and care will be found during the first days of the new year as well as later. Begin the year by expressing gratitude in the opening days rather than waiting until next fall when the plans are made for the ingathering day. January is the month of beginning, the door of the year. Through it we enter into twelve months of new dreams, new plans, new endeavors; and through it also we may look back on things already accomplished. May we praise God for the blessings of 1939 and enter the door of 1940 with confidence of His continued blessings through each day.

May the words of Washington Gladden on "Walking with God," be our prayer during the days of 1940.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.

"Teach me Thy patience! still with Thee
In closer, dearer company:
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live."

SENIOR LIFE MEMBERSHIPS

November 1, 1939 to December 1, 1939
$25.00 Each

38. Della M. White, Arkansas City, Kansas. By Junior M. S. and Lois Buchanan Circle.
39. Mrs. Anna Wingert, New York City, N. Y. By Mrs. W. Y. Cherry.
40. Mrs. Lizzie E. Adams, In "Loving Memory." By her daughter, Forest Tedrick, Lore City, Ohio.
41. Grace J. Matheson, Boston, Mass. By the MacLeod Bible Class.
42. M. G. Black, In Memoriam. By his wife, Mrs. M. G. Black, Petrolia, Pa.
43. Mrs. Charles Mathers, Cambridge, O. By "Two Friends."
44. Mary Reid McFetridge, St. Clairsville, Ohio. By Mrs. Hannah Johnson, New Concord, O.
45. Mrs. Ruby B. Huber, Creekside, Pa. By her brother, Clarence Brown.
46. M. Agnes Magill, Homer City, Pa. By Conemaugh Presbyterial, in recognition of her splendid and efficient services.
47. Mrs. Anna Anderson Lewis, Youngstown, Ohio. By Dr. and Mrs. W. P. Wiegering.
48. Nora Anderson, Youngstown, Ohio. By Dr. and Mrs. W. P. Wiegering.
49. Mrs. John A. Munch, Mount Vernon, Wash. By the Women's Missionary Society.
50. Mrs. Bella H. Lee, Youngstown, Ohio. By her daughter, Mrs. H. E. McClenahan.
51. Mrs. John M. Borland, Cleveland, Ohio. By a friend.
52. Mrs. Cora Howe, Youngstown, Ohio. By Mrs. F. D. Haley.
53. Mrs. Wm. M. Leubben, Youngstown, Ohio. By friends.
54. Mrs. James Davidson, Springdale, Pa. By a friend.
55. Eva Viola Davidson, Springdale, Pa. By a friend.
56. Mrs. Ida Graham Aiken, Pittsburgh, Pa. By her sister.
57. Alma Davidson, Bellevue, Pa.
58. Ida B. Conrad, Grove City, Pa. By Mrs. R. E. English.
59. Mrs. Wm. Scott McMunn, Denver, Colo. By Dr. and Mrs. W. R. McMunn.
60. Mrs. Jennie Ralston, In Memoriam. By her niece, Mrs. Z. R. Scott.
61. Rev. W. V. Ritchie, Oakdale, Pa. By his wife.
62. Mrs. Martha B. Watson, Pittsburgh, Pa.
63. Mrs. Clayton Speer, Coraopolis, Pa. By Loyal Daughters Bible Class.
64. Mrs. W. H. Glass, Bulger, Pa. By Willing Workers Bible Class.
65. Mrs. H. C. Crissman, Pittsburgh, Pa.
66. Ella McKnight, Mt. Lebanon, Pa. By friends.
67. Mrs. John McKelvie, Mt. Lebanon, Pa. By a friend.
68. Mrs. Charles S. Edmunds, Wynnewood, Pa. By his mother.
69. Mrs. Paul H. Turnbull, Llanerch, Pa.
70. Mrs. I. Townsend Price, Philadelphia, Pa.
71. Mrs. Mary North Stewart, Bala, Pa.
72. Edna Black, Philadelphia, Pa. By a friend.
73. Grace L. Stacks, Bywood, Pa. By Mrs. Russell Callow.
74. Hazel Buehler, Mt. Airy, Pa. By Jennie H. Poole.
75. Mrs. Emma Byren, Philadelphia, Pa. By Jennie H. Poole.
76. Mrs. Miriam T. Compton, Philadelphia, Pa.
77. Mrs. Clanna Lawrence, Upper Darby, Pa. By Mrs. E. J. Graham.
78. Evelyn Tinker, Philadelphia, Pa. By Mrs. E. J. Graham.
79. Mrs. Anna Ocheltree, Philadelphia, Pa.

LIFE DIRECTORSHIPS

$300.00 Each

1. Mr. William Newlands. In Memoriam, of Philadelphia, Pa. By his family.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW ORGANIZATIONS

Lake Presbyterial — Cochranton: "The Luella C. Donnan Chapter of Missions"—16 members. Pres., Miss Elizabeth McFate.

The name chosen is in recognition of Miss Donnan's unselfish service and active leadership in mission work for more than fifty years. Forty-seven of these years she has been treasurer of Lake Presbyterial. "Honor to whom honor is due."

College Springs Presbyterial—Clarinda: "The Ruth Currie Missionary Guild"—12 members. Pres., Miss Margaret Baird.

A Circle existed in this church until a year or so ago. Out of its memory this new society has grown up. The name chosen is in honor of an active member of the former Circle and she has been made an honorary member of the new organization.

YOUNG WOMEN'S SPECIAL FUND

How about looking over November reports—near the first of the month, say—for ten or eleven years? Here are the figures:

1929	$858.25	1935	$568.00
1930	794.60	1936	605.00
1931	738.30	1937	432.35
1932	576.00	1938	492.00
1933	411.00	1939	355.00
1934	560.00		

We hope that at least the officers of every society may keep in touch with the Magazine and know just how societies are meeting their obligations to this fund month by month.

"GETTING THE TASTE"

Some people take to work or to play "as a duck to water." There is a ready response in the life, it does not need to acquire the desire or the taste as stated in the topic.

Then there are those who plainly have great difficulty in finding their niche in any realm of life or in the most important phases of it. Everything seems to be at cross purposes so far as they are concerned. By persistent effort they may hope to reach a good measure of contentment in their tasks and a sense of ease in prosecution of them, but the "taste" for the Job must be cultivated.

A young man was having his first olive and making the customary grimaces as he bit in—he was a natural-born wit. Some one remarked that after eating *three* he would like them. He rather whimsically remarked, "I wish this was three!" Too often we do not wish to take the time or trouble to learn how to perform a task well.

You have heard some one declare that she does not like to do a certain

something therefore she will not do it; or that she is not interested in some project and does not wish to become interested; or that she gets as much good by remaining away from public service, probably visiting a woodsy place or sitting on the seashore instead, and many more such statements.

If that person is normal in mind, there is one conclusion to draw,—the taste to feel at home and happy in such high surroundings has not been developed. What is needed? To persist until interest has been kindled and made into a flame through information, inspiration and practice.

Once a man asked another man what he saw in classical music, and added, "I do not waste my time listening to the stuff!" He had answered his own question himself! He was most willing to consign the great masters and their works to the junk heap and the ignominy of forgetfulness. It may be that many are wondering where the enjoyment is in the "swing" and "jazz" of radio certain times of the day and why all the squeakings and drawlings? And some one answers, "there are those whose taste runs to this style of music." Even so, we are not prepared to acknowledge the superiority of this particular type of modern music, if music you would call it.

This same thought of getting a taste applies to the missionary society. There are many who feel much at home in its midst, and there are others who "are like fish out of water" and wonder why any one will be bored by such prosaic, inconsequential activity. In plain words, the missionary society is not to their taste.

It surely is the duty of every Christian young woman to put herself in position to learn to appreciate this work so necessary in a sin-cursed world, one full of suffering and ignorance. If the Father thought it imperative that his only Son should be made a sacrifice in the interests of humanity, it must be imperative that the beneficiaries of this sacrifice "get the taste" for carrying out Christ's last command to witness for him in all the world.

"As we continue to have fellowship with him we shall have a keener and more appreciative taste for holy things."

"Robert and Mary." The cast and sponsors. Nampa, Idaho.

A SUCCESSFUL PLAY

The members of the Nampa Y. W. M. S.—the Ethel Colvin group—put on a play at Idaho Presbyterial. The Society counts itself fortunate to have as its sponsor Mrs. E. D. McKune. She is ably assisted by Mrs. Willard Shawhan.

"Robert and Mary," (the Moffats), a missionary romance, was the play presented. It was very well received by the delegates. Seventeen young people made up the cast together with a hidden quartette.

THIS, THAT AND THE OTHER

Society Programs

The Sixth Pittsburgh Y. W. M. S. in its program for 1939-40, has chosen as its general theme for the year's program, "Christ in the world today." Missions in our own field are being considered; also, a few places where our church has no work.

This Society is energetic, meeting at 10:30 A. M. for sewing. 12:30 is luncheon time, and at 1:30 the missionary society meets for program and business.

One evening meeting is scheduled and one "sealed" program at a 6:30 dinner. One reception to missionaries was held.

From Seattle Bamba Mission Circle comes its new year book. Its scarlet velvety cover, tied with white ribbon, invites cheery thoughts.

This society has a nine-point set of objectives, some of which are—increased membership, use of Prayer Cycle in meetings, taking part in the general program of the church, increase of Thank Offering, use of study books.

The society also provides for boxes and gifts to be sent to the Indians, their neighbors. Beaver Lake is the scene of the society's annual conference, a two-day gathering. They claim great inspiration from this get-together time.

Reverend and Mrs. William French have just taken over the leadership in First Church, so the society has dedicated the booklet to them, a very nice gesture.

Mrs. Shawhan of the Ethel Colvin Missionary Society of Nampa, has written that each of this group of girls has chosen a missionary for whom she promises to pray and to whom she will write. It is hoped that this assuming of responsibility may react favorably to both the missionaries and the girls; and why should not our girls be really friends with our missionaries, and they with the the girls of missionary societies?

Mrs. R. T. M. McGill has sent in the year book from the Margaret Godfrey Mission Circle of Guthrie, Oklahoma. Its cover is unique in decoration, an eastern city in outline. Even a minaret is visible. Across the center of the cover, three black elephants—cut-outs—are on the march.

This society meets every month of the year with a complete program each time, even to certain pages of the Prayer Cycle to be used. May it be said again that a program comes on the night of the Father and Daughter banquet, Mothers' Night, the Garden Party with the boys of the church as guests, the weiner roast meeting, and all other meetings.

The society is divided into three groups, each taking its turn to present the program. Thus every quarter gives opportunity to a group to develop its talents and to give out acquired knowledge.

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

OUR EGYPTIAN NEIGHBORS OF TODAY

INVITATION: Come, learn more of the land of the Pharaohs
Where, in palace hall or village mud hut
Superstition and age-old custom
Blind fellahin and grandee alike.

PREPARATION: Secure from the Literature Department *Tomorrow's Egypt.* Prepare and pass out before your meeting numbered slips bearing a written or typed copy of the paragraphs mentioned under the title "What are Egyptians saying?" (Pp 27-30). The girls receiving these slips may read or give the substance of the paragraph in their own words.

READ RESPONSIVELY Selection No. 39 in the back of the Bible Songs Hymnal. Have sung as a PRAYER solo or duet, Psalter Hymnal No. 326, "Love Divine, All Loves Excelling."

LEADER: "Because God so loved the world that He gave His only begotten Son for the salvation of all men, the love of the Father through the Son waits to come into the hearts of many today. In old lands and new lands, in far lands and near lands; to rich and poor, to young and old; with patience and understanding, with compassion and love Jesus knocks at the hearts of Americans, Indians, Ethiopians, Sudanese, and Egyptians. These are peoples we should know and love if we are to be good international neighbors, and so, in our next meetings we shall look at one of them—Egypt. One of our own denominational missionaries, Miss Davida Finney, has written the book from which we shall get the material for this program. This number of *The Women's Missionary Magazine* provides additional material.

FIRST INSTRUCTRESS: Review Chapter One of the Study Book telling of Egypt and her people, the new King, the new government. (Pp 11-27).

LEADER: "A new King, a new national government, a new national spirit: does all this work out into a new form of belief? What belief? In theory, Egypt is strongly Mohammedan; in fact, she is rapidly becoming rationalistic. Or will she do what many Egyptians are looking for, evolve for the world a renewed and revised Islam? What are Egyptians saying?"

1. A well known lawyer says:—(Page 27).
2. A Christian says:—(bottom P: 28).
3. A young medical student says:—(bottom P: 29).
4. A teacher says:—(P: 30).

LEADER: "Everyone seems to have a conflicting opinion; but the solution is most important. The country is awake and eager for progress."

FIRST INSTRUCTRESS: Continues, telling of Egypt's independence, the constitutional government, and religious versus secular law. (Pp. 32-39).

LEADER: "Egypt's problem seems to be a social one and today all are taking an interest in better living conditions, in public health, and in child welfare."

EGYPTIAN GIRL (with a coarse black crepe head covering, see picture on page 49 of the text). Review Chapter II telling of welfare work in cities, among the fellahin and villages; of the social status of women and of the influence of superstition.

SECOND INSTRUCTRESS: Review Chapter III telling of the three types of educational systems, of the literature, of the religions of the country and the effect of each.

LEADER: "So we have in Egypt today a new government in an old, old land with a people, steeped in super-

(Continued on page 291)

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

The women of the Second Italian Church, Pittsburgh, have been meeting in the homes of the different members of the Women's Missionary Society on Friday nights to work for a Bazaar and to listen to stories from different mission fields. The proceeds of the Bazaar will go toward paying for light and heat of the church. These meetings, as well as the regular monthly Missionary meetings, are well attended.

The missionary made one hundred and thirty-two home visits, and thirteen hospital visits.

The persecution of the Cranston, R. I., mission has not stopped, but is less severe and not so noisy. At the first meeting of the Women's Group in the fall, one woman came; the second meeting three came, and at the third meeting eight were present. Four Bibles and six testaments were presented to ten boys and girls, from twelve to fourteen years of age, who had attended the Bible school for almost eighteen months. At the time of the presentation an impressive service was held, in which each one solemnly promised to read and study God's word every day. At the end of the first month, one of the girls said "My father reads the Bible to the family, every evening at the supper table." This family suffered much of the persecution, because they attended the mission. The report closes—"I can feel the answer to prayer and know many are praying for our work, and we trust they will not cease to remember us."

The missionary in San Francisco Presbytery, now located in Easton, Cal., reports 281 homes in the community have been contacted and in 48 of these homes there are 93 boys and girls not connected with any church or Bible School. These were grouped according to age, and each teacher was given a list of prospective pupils for her class. The missionary at Tahoma Terrace, Tacoma, Washington, has had an exceedingly busy fall, getting settled in new living quarters (but not a new house) and much nearer to the little church than her former location which was sixteen blocks distant from the church.

As the parents and friends of the Bible School always attend on special occasions, at least one special day is planned each month.

Once a month an "Everybody Sing" is held, when the men and women of the community attend. Mimeographed sheets of old familiar songs, that everybody loves to sing, are given out and everybody sings. At the close of the "Sing" a brief Gospel message is given, with the invitation to return.

"The Summer Barn Players," members of the Junior Missionary Band, gave several original playlets during the summer, in an old, large, unused garage. Two cents admission was charged. Recently this group helped to pay for a broken window in the chapel.

A class of Junior High girls gave seven dollars from their "Sacrificial Box" toward the expense of roofing the church.

The Aid Society holds an "At Home" once a month to friends at "Tahoma House" which is the home of the missionary.

The missionary, in addition to her regular work connected with the mission, attended a Rally-Dinner at the First Church, Seattle, in honor of Mr. Moses Shaw and Rev. Mr. Radcliff, of Spokane; the Retreat of the ministers which is held annually, at the home of Dr. and Mrs. Spalding on Vashon Island; the two-day session of Presbytery held at Prosser, and the Retreat of the First Church Tacoma, at Camp Kilmoth, at which the missionary was asked to have charge of the Women's Hour, when

she spoke on Women's Work in the Church.

The missionary in Los Angeles Presbytery gave four Thank Offering addresses, nine special addresses in various churches of the Presbytery, attended and took part in the programs of eight Women's and Young Women's Missionary meetings, and presented the Textbook "Through Tragedy to Triumph," at the First Church, Los Angeles. Special emphasis was given to calling, with the result of a total of 584 calls being made, of which the missionary made 294. All but 51 of these were upon families not connected with the churches, but who have children in the Bible School. Many were entirely new families. Many new prospective families have been located.

At the request of Spokane Presbytery, Miss Margaret Work, formerly of our Egyptian Mission, and who is not returning to Egypt at present, was appointed to home mission work in that Presbytery. Miss Work assumed her duties the middle of November, in Spokane, Wash.

EZEL NOTES

By MR WILLIAM A. HEAGEN,
Superintendent

Visitors to our schools here in the mountains of Kentucky, have spoken of "the gold in them thar hills." Perhaps it is because we are "prospecting" for this gold that makes the work at Ezel so interesting. There is nothing like the thrill that comes with finding golden treasures in the developing lives of boys and girls. If we can just uncover this precious substance and let it reflect the light of the World we may have a gift for the Christ which will rival that of the Magi.

We like to think of our students that have gone on to schools of higher learning. Just now there are eighteen or twenty in colleges, two in medical schools and one in our Pittsburgh-Xenia Seminary. In addition to these are many who have found a place in our own county schools and other places of responsibility.

Speaking of gold: Our Women's Missionary Society has been busy gathering in its Thank Offering. The women had charge of the morning service last Sabbath and used the program "Glory to God." To boost their offerings they had a big turkey supper which attracted a crowd of over a hundred. Seems that folks even as far away as the county seat know how our women can serve turkey and trimmings. We are anxious to hear the report of the Thank Offering.

The Ezel Brotherhood is still thriving, too. They meet with a supper meeting each month. The Boy Scout Troop which they sponsor has just added some new twelve-year-olds to its roster.

At the present writing we are having some of the biggest clothing sales of the year. Of course our Christmas sales are always the largest. For these we save our new goods and toys. We are well pleased with the way many of our friends in the Societies of the Church have responded to our request for used clothing. Several others have sent gifts of clothing and toys to cheer our little folks and still others have sent gifts of Christmas cheer for folks in the community that would otherwise have a right uneventful Christmas. We know all these givers will be richly blessed with even greater blessings than gold.

FIELD SECRETARY'S LETTER

Dear Friends:—

Soon we shall be looking back upon the old year—which has flown so rapidly—and entering upon the New Year of 1940, fraught with what possibilities for you and me—and for the church and Missionary Society of which we are members!

Looking back I am sure that you all, with me, will say, as members of the Church and Missionary Society, "Perhaps we did well last year but

we did not do our best; we could have given more care—and *Prayer*—to the preparation of assignments on our programs: our 'Business' might, often, have been taken care of in less time with a little more thought before time for the meeting; *We could have had* more time for the study of *The Word* and our Mission study—*And Prayer* if we had managed a little differently; we could have had more money for Christ and His work had we been a little more in earnest about it and if we had taken more seriously His claim upon us—upon our time, upon our money, upon our lives." And I am sure that if we had fully realized the—*responsibility?* Yes, and yes again—but, particularly, the *Privilege,* that He gave us when he said to us: "Go; teach, heal, preach the Gospel to them, in all the world who know not Me" we would have been more grateful that we know Him; we would have been less absorbed in ourselves and our daily doings and more constantly about our *Master's* business. But the old year is gone: regrets are useless; we cannot do anything to enlarge *its* work nor minimize our failures but *we can do better this year.* With the Holy Spirit as our guide let us make the Bible our chief study; let us make the daily *Ten O'clock Hour* the most precious one every day; by so doing I am sure that we shall be better witnesses for Christ in life and in verbal testimony and our Societies will more nearly approach the ideal—and through our service, in home and in church, souls will be saved and the "Wedding guests" of our King will be called in.

A "Happy New Year" to you all: May it be filled all the way through with all God's best gifts—love and peace and work to do.

Your friend,

Sallie E. Dickey.

GIRLS' CIRCLE PROGRAM

(Cintinued from page 294)

stition and influenced by age-old custom, groping for a Light that only a few have found. Shall we as Christian neighbors share with them the blessed privileges we have in Christ? Does your life and mine so exemplify our Lord that they will want to know Him because of us?

SING Bible Songs Hymnal No. 84, "Fields for Harvest White."

Close with a circle of sentence PRAYERS for the Egypt of today.

WORLD DAY OF PRAYER

February 9, 1940

"In quietness and confidence shall be your strength."

A fitting theme as women of the world "enter into a fellowship of suffering with the millions of those in peril and in terror and in sorrow, in every nation on earth."

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

Dr. Cotton of Henderson reports the largest enrollment they have ever had in the school, with a fine class of students.

Miss Warren, Home Economics teacher, is trying a new project. She has taken a little girl about five years of age who is undernourished into her department and is giving her nourishing foods such as a child of that age should have. She is studying the case from time to time to see if there is proper development. We hope this new experiment will be beneficial to the child and will serve as an example to the class. Reports of progress will be given from time to time.

As the Governor of North Carolina did not change the date of Thanksgiving, it was observed on the fourth Thursday of November, the 30th. While it was impossible to recount all the blessings, the people were conscious of many of them.

It is with a feeling of regret we must report the death of Dr. Royster (white) who for many years was the chief surgeon at Jubilee Hospital. He gave unstintedly of his time and talent and was never so busy in his own practice that a call from Jubilee did not receive prompt attention. To his family we extend our deep sympathy, with the assurance that his ministrations to our colored patients were highly appreciated.

Dr. Noel of Detroit, a young man who was a surgeon in a Ford hospital for six years, has been secured to succeed Dr. Royster and so far has been quite successful. There were twelve major and fourteen minor operations during the month; the number of patients was sixty-eight.

MILLER'S FERRY

Prof. N. D. Williams of Miller's Ferry, reports that the three missionary societies — the Women's, Young Women's and Junior—united for the ingathering of the Thank Offering. The pageant presented was "The Gospel Torch." The total offering was a little over one hundred dollars.

A late visitor was Jacob Reddiex, with his wife and daughter. Prof. Reddiex is one among many of the former students and graduates who is making good in life. He is head of the Mathematics department in the Gary, Indiana, High School and is founder also of the Cooperative Stores in that city. During his trip South, he gave a week of lectures at Tuskegee on "Cooperative Work."

The boys and girls in the N. Y. A. groups are a happy bunch of young people. The experiences they are having mean much to them and will mean a great deal in their future. Aside from the practical things, they are receiving religious training so necessary in the formation of character.

PRAIRIE

One hundred seventy-five children are enrolled in school—more than have been in school there for several years. They are so crowded that it is difficult to find seats for them in their classrooms. All chairs, boxes and tables have been put into use.

The Women's and Junior societies raised twenty-one dollars in their Thank Offering.

Very encouraging results in the work are reported this year. The Sabbath School and preaching services are well attended and a spirit of harmony prevails.

The Thank Offering at Chase City was $77.50.

PERSONALS

Mrs. Noah Steele of Prairie attended the Tennessee Presbyterial at Knoxville and was greatly impressed and inspired.

Mr. McCall of Prairie faculty presided over the Sabbath School and

Y. P. C. U. Conventions held at Arlington recently.

The Presbytery of Tennessee met at Knoxville. Rev. D. F. White, our minister at Camden, Miller's Ferry and Canton Bend, preaching the opening sermon as retiring Moderator. J. R. Dungee of Townsville church was elected to succeed him as Moderator.

Miss Loretta Williams, daughter of the principal at Miller's Ferry, is a new force in the work there. She is entering with enthusiasm and in the true missionary spirit.

Dr. John A. Cotton of Henderson and Rev. Ben Evans of the Religious Department at Knoxville accompanied the Secretaries of the Board of American Missions on an "Areal Cultivation" tour of the mid-west. Both were well received and created interest and were given strong support. The students at Monmouth College are deeply interested in the work at Knoxville. Many and varied were the questions asked about all of the work among the Negroes.

N. D. Williams attended the Principals' Conference in Montgomery. The Conference theme, "Democracy in the School," was led by Dr. McLean, head of the Education Department of the University of Minnesota.

Rev. R. P. Williams exchanged pulpits with Rev. D. F. White one Sabbath. Both congregations report good services.

Prof. B. T. Ridgeway attended the meeting of Synod at Sugar Creek Church in Dayton, Ohio, and reports an inspirational meeting.

NOTICE

Send packages for Negro Missions to the following addresses:

A. C. Peoples, Camden, Ala. Either freight or Parcel Post.

N. D. Williams, Miller's Ferry, Ala. Parcel Post. If by freight send to Camden, Ala., and mark "For Miller's Ferry."

William Peters, Prairie, Ala. Parcel Post. If freight or express Catherine, Ala., mark "For Prairie, Ala."

All other stations have both Post Office and Railroad connections.

A COMPARISON

Miss Mina T. Soga, South Africa's native woman delegate to the Madras Conference, was in America last summer. Her reactions to our American status is one of the most refreshing experiences of this confused period. In comparing the status of the American Negro with conditions in South Africa she said, "Your so-called Jim Crow system over here is an unpleasant situation, but it is no different from the discrimination forced upon us by the British and Dutch who control the economic set-up of South Africa. There, we are not allowed to mix with the whites in any way. They don't give us good schools, similar to the fine institutions I saw in the South."

She further said, "Things here are not nearly as bad as the situation faced by us. Here, even the middle classes enjoy the comfort of an automobile, but in my home, Queenstown, there are only ten cars in the native area. And some of them are dilapidated and worn."

In Africa you would have to fight a hard and cruel system of discrimination; you would face economic oblivion, as wages range around twenty-five cents per day. In Liberia they are twelve cents a day.

From *The Negro Journal of Religion.*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Meet My Friends:
Colleen and Melba Whitebreast

Among the patients at the Government Hospital for the Sac and Fox Indians are two little bundles of sunshine, Colleen and Melba Whitebreast. Their parents, Horace Whitebreast and Hazel Young Bear, were the first Indian people to be married by the present missionary.

Colleen and Melba Whitebreast.

When the "Elizabeth Campbell Missionary Circle" was organized, Hazel was one of the charter members, always faithful in attendance and eager to do her part. Before long it became apparent that she was losing strength under that dread disease, tuberculosis. Realizing that her life was waning she was anxious for her little girls and asked us to inquire if they might be entered in the United Presbyterian Orphans' Home in Pittsburgh, Pa. When only five years of age Hazel was left motherless and she and her older sister, Clara, found a home in our Orphans' Home, with very pleasant memories. Naturally Hazel thought of this as a suitable home for her little girls—Colleen, aged five and Melba, aged two. About this time an invitation came to enter them in the Children's Home associated with the Bible School at Boone, Iowa, where Pearl Bear is in attendance. It seemed best to place them here where they would not be so far from their home people; but, before the children could be taken, Hazel passed from this life.

Preparatory to their being taken away to the Children's Home they were examined by the doctor of the Sac and Fox Sanitarium. He found Melba had a slight touch of the same disease which claimed her mother's life and hence has kept her at the Sanitarium for treatment. The prospect is that the disease will be arrested in a few months. In the meantime the friends at Boone are eagerly awaiting the coming of these two little girls.

Mrs. Fred C. Patterson.

NEW SONG BOOKS

The members of the McKinley Indian Mission of the Yakima Reservation are rejoicing over the gift of 50 Bible Songs Hymnals, a gift from the United Presbyterian Board of Publication through that generous friend of our missions, Dr. R. L. Lanning. Mr. E. J. Sam, the Indian evangelist in charge of the work, wrote: "I received the Bible Songs Hymnals this morning and they surely are evidence of the great love our brethren have for us." Later he wrote: "We are greatly enjoying our new song books. My people are very happy and proud of these books, and

they are making every effort to take care of them. I am happy to say these gifts have been greatly appreciated and have done a great deal of good, and this evidence of love has touched the hearts of my people. I sometimes wonder if the givers realize how much good their love gifts have done. The gifts of love convey a message and bring joy to aching hearts. So God works through the giver as well as through the preacher."

GIFTS FROM THE INDIAN GIRL

The gift of restlessness I bring to you
And quiet strength of character;

The gift of folk-lore, nature-lore, and love
Of all that nature holds I bring to thee.

The mystery of the singing waterfall,
The secrets of the trees, the talk of birds,
All are the right and heritage of her
Who owns the Redman as her ancestor.

The gift is rare and fragrant—let it rise
As incense, as I lay it at your feet
I bring a gift so rare and seldom found
I almost tremble at my mission here:
The gift of understanding, between those
Who come from different races, different homes,
Whose faces, even, are a different hue.
The Indian girl with understanding heart,
Can bridge the chasm as few others dare
Can bridge it as those do who really care.

The Indian girl inherits from the past
A deep religious impulse, longings deep
To know the real significance of life.

From *The Missionary Review of the World.*

(These lines were written by Miss Dorothy Cate in 1924 while she was serving as Y.W.C.A. Secretary among Indian girls).

INDIAN ARROW

Mabel Smartlowit from White Swan took ten pie plates from the McKinley Mission kitchen! No, she didn't steal them. She just took them away one Sabbath and brought them back the next Sabbath with a delicious pie in each one for the Chapel dinner. Mabel is a Martha!

THE INDIAN MONTH (MOON)

THE MONTH OF JANUARY IS THE INDIAN-SNOW OR COLD MOON.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

FEBRUARY

Miss Alice Grimes	February 4
Miss Kate A. Hill	February 4
Miss Vida J. Graham	February 9
Miss Elsie E. Grove	February 15
Miss Rosa McCullough	February 15
Miss Martha Glass	February 18
Miss R. Jean Black	February 19
Miss Jane C. Smith, R.N.	February 20
Miss Ella M. Gordon	February 21
Miss Janette Howland	February 21

THY PATHS

"We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them walks with Thee."
—*Selected.*

A FAREWELL PARTY

Miss Lillian M. Robertson, Convention Secretary of the Women's General Missionary Society has written of a memorable evening on Friday, November 10, in the West 44th Street Church, New York. This was in the nature of a farewell to a large party of missionaries expecting to sail for India the next day. The auditorium was well filled with representatives from Hudson and New York Presbyterials, older people, young women and even men showing their interest on this occasion. The program included pictures from India by Miss Kate A. Hill, short addresses by different members of the missionary group, and music by the choir. A welcome addition to the list of young men was "Jimmie Alter," who came from Yale to see his mother, Mrs. D. E. Alter, off for Woodstock. The sailing party included two missionaries from the Presbyterian Church, old friends of Kate Hill, who were also returning to India. The young people brought with them a shower of inexpensive articles that could be used in our hospital in Sialkot or for Christmas gifts and there were some gifts of money—all being over and above their regular missionary offerings. As the company began to move toward the door after refreshments, unannounced, the choir and members of the West 44th Street congregation sang from memory the Travelers' Psalm (Psa. 121). With this word of Goodbye, the evening ended. Such an occasion is full of information and inspiration.

MRS. HILL HONORED

Another matter of interest to the women of our Church was a reception on November 16, given by the Third Church, Pittsburgh, for Mrs. J. B. Hill in recognition of her long years of service in the Sabbath School. She has had charge of the Junior Department since its inception. The large Sabbath School room was filled with friends, some of whom had been associated with Mrs. Hill for many years. Among those who were glad to do her honor were a number of the members of the Women's Board—her closest associates in missionary work. After the guests had greeted Mrs. Hill and those with her in the receiving line, some very felicitious remarks were made by her pastor, Dr. R. W. Gibson. Mrs. Harriet S. Boobyer, a former member of the Third Church then brought greetings from the Women's Board, Mrs. R. W. Gibson from the missionary organizations of the congregation, and the Superintendent—Mr. H. Q. Turner—from the Sabbath School. Dr. J. Kirkwood Craig, Secretary of the Allegheny County Sabbath School Association, presented Mrs. Hill with a medal from the State Association which is given to persons teaching fifty years or more.

This is not the first time that Mrs.

Hill has been honored for years of service. In 1933 the foreign missionaries of the Women's General Missionary Society gave her a pin. Miss Mary Lawrence of India, who arranged for the purchase of the pin and presented it at the fiftieth anniversary of our organization, said: "Mrs. Hill is as much of a missionary as any one of us." Many people over the Church will agree with this, I am sure, and they are glad to know that Mrs. Hill had recognition in a small way for her life of devoted service.

INDIA

Word has come that the India party has arrived in safety. No doubt they are now in their respective places, carrying on the work assigned to them.

The only letter received from India lately gives some interesting items concerning conditions. A few of the missionaries have not been strong during the summer. Miss Whitely was compelled to rest for many weeks in the hills but was sufficiently restored to begin her year's work in September. She reports having 145 boarders in her school at Pasrur. This is a few less than she had last year but the day pupils have returned very well. The teachers of that school held a Prayer Conference over one week-end in which they considered the school work and their problems. The Conference proved very helpful to all.

We are sorry to know that Miss Marjorie McCrory has been ill and that it will be necessary for her to return to America when she is strong enough to travel. It was hoped that she could come with Dr. and Mrs. H. C. Chambers who expected to leave India about the middle of December and will not be returning.

No word has come so far concerning the Annual Meeting of the Mission, but we hear that the Sialkot Convention, a meeting for Christians of all denominations held early in October, was especially helpful and inspirational.

On November 15, before concluding her deputational work, Miss Evelyn Cathcart was called to her home in Marissa, Illinois, on account of the illness of her father, who died a few days after her return. Our sympathy goes out to her in this time of her sorrow.

EGYPT

The October News Letter from Egypt has been received and read with much interest. The news from our schools in general is encouraging. The Luxor Girls' Boarding School opened with a rush and much pleasure is felt at the return of Miss Hazel Anderson for regular service where she taught some years ago as a short-term teacher. Miss Whiteside said they were economizing this year and doing without a fourth American teacher so the work was divided among the staff. The enrollment in the Central School is about 280 and over 80 at the Branch School. Owing to the intense heat the village meetings were postponed but later four girls and three former pupils united with the Church.

Miss Eulalia Grether reported as follows for the Girls' School in Tanta: "Our school opened so well we have had to turn away a number of prospective pupils for lack of space. The Kindergarten and the Primary departments are the congested ones. We still have plenty of room in the Secondary classes but even there we have an increase over last year. The branch school is doing nicely, too, if one may judge by the number enrolled. In the boarding school there are now exactly the same number as last year but we hope more may still come."

Our schools in Alexandria also report good attendance and much interest shown.

Miss Elizabeth Balleny, a volunteer worker in the Pressly Memorial Institute in Assiut, wrote: "We are especially grateful this year that school could open at the appointed time (September 12) with almost a full complement of teachers. To our

great grief Miss Matthey was unable to leave Switzerland owing to war conditions. Four of the teachers were held up at Brindisi, and Miss Madory at Marseilles, but they arrived on time. We have welcomed several new members to our household, among these a resident school nurse. The enrollment to date is about five hundred. We do not have our full complement of boarders, as parents have been afraid to send their girls away from home. So far they number sixty-five. All the nine students who graduated from the Teacher Training

Staff of Pressley Memorial Institute, Assiut, Egypt. Missionaries; Short term missionaries and Egyptian Teachers.

class last year are now at work, except one, who is enjoying a scholarship at the Cairo Girls' College.

The work of the Daily Vacation Bible Schools during the summer has yielded good reports. The P. M. I. contributed 33 workers who conducted schools in thirteen different places, reaching 353 children. Seven of the girls who had taken part in the work told in chapel this week what had been done. The level of interest shown in this form of Christian service has perceptibly risen this year."

When our work in Zagazig was given up, at the request of the Mission part of the funds were designated to help carry on the Pressly Memorial Institute as the Foreign Board had been compelled to withdraw all support from this school. Miss Anna B. Criswell writes of the joy it gave her to know that P. M. I. was receiving from the Women's Board L. E. 200 of aid for this current year. She said: "It was a great blow to have our former appropriation entirely cut off, but we all felt that in some way the Lord would provide for the work. The amount which the Women's Board is sending encourages us to go forward believing that all that is needed will in some way be secured.

The P. M. I. alumnae association under committee in Assiut is organizing a campaign for raising funds for the school this coming year. Already about $500 has come in and they have promised to secure more. A circular letter was sent to all the graduates and many former students of the school, and the plan is to follow up these letters by personal visits. The many expressions of deep concern for the school and of appreciation of its work which have come in response to these letters have been very gratifying. Other methods of raising money are being used and the school is hopeful of carrying on in a successful way during the year."

The Ezbekia Girls' School in Cairo is also a recipient of funds from the Women's Board which were formerly given to the work in Zagazig. The school is being carried on in a fine way in spite of war conditions and the fact that Miss Alice Grimes was delayed in reaching the field.

All our other schools give good reports of the work.

Evangelistic work has begun although it was delayed for a time for various reasons. Now the work is in full swing and there are encouraging reports from the various towns where our missionaries are working.

One report says: "About two hundred persons, counting the children and visitors, attended the celebration of the second anniversary of the opening of Alfred Saleeb's Sabbath School at Hadra, on Saturday, October 7. There was good order, a good program conducted in a dignified

manner, and an atmosphere of radiant joy. Surely God is blessing the consecrated efforts of Alfred Effendi and his corps of helpers."

The account of the Bible Training School in Tanta in charge of Miss Laura Wright, is also interesting. "Our graduates of last year have all been placed and each one has written to tell us what she is doing and how happy she is. We have had requests for Bible teachers which we are unable to grant. Wadie Feltus, of last year's class, is beginning here in Tanta. She is finding many open doors and is a real help.

During the summer seven of our own girls had a good time in their own villages conducting Vacation Bible Schools, or visiting girls and women, and in teaching members of their own families some of the good things they had learned."

"School opened September 13. Six of our new girls came early for their physical examinations and were ready to begin on time. We now have sixteen girls in attendance. Every bed is full, and we have other applicants wanting to enter. Of the sixteen, seven have taught in village schools, one was a Bible teacher with the German Mission in Aswan for five years, another is one of our graduates who has come back for three months' Bible study. Four of them have been trying to get here for the past two years—perhaps because of their importunity they are now here."

We sympathize with Miss Hazel Anderson who recently received the message from home in Hutchinson, Kansas, that her mother had been called to her Heavenly Home.

THE SUDAN

A letter received from Miss Mary Jane McKnight in Khartum on November 28, confirmed her cablegram in regard to the necessity for obtaining special entrance permits for the new missionaries wishing to proceed to The Sudan. At this date (December 6), word has not been received that these special permits have been given for Miss Mary Ewing, R.N., and Mr. and Mrs. Glen Fleming to enter The Sudan. Hence their sailing has necessarily been delayed and they will not be able to leave America until some time in the early part of the New Year.

Only one other letter has been received recently from The Sudan as the mails from that country are evidently much delayed. Miss Aulora McIntyre is very grateful to many friends who have sent her money for her work and she tells that some of the money has been used in supporting the girls and women of Wad Medani who could not otherwise attend the classes in Bible Study. One girl has been very earnest in trying to get her young brother into one of our schools. She wanted him to go to the Boys' Home in Omdurman because she had heard that after finishing there he might go to Assiut College, and she is so anxious that he succeed. We hope this high aim may be attained.

Money received from the societies and friends in the St. Louis churches has been used in the support of the new teacher from Egypt. Miss Muneera is a graduate of the Bible Training School in Tanta and volunteered to go to The Sudan because she wanted to work among Moslems. The name "Muneera" means "light bearer." Surely it is suitable for one who chooses to work in that dark land.

Miss McIntyre has been carrying on work in Wad Medani for three years. She says: "No two days are alike. Monotony is not one of our trials. Sometimes an unexpected emergency upsets all our plans but the Lord has been most gracious and has made the wrath of man to praise Him. In July we lost four girls as the result of the interference of a fanatical neighbor who had no business whatever to intrude. This incident caused us to rearrange the work for that day, as two teachers could now do the work instead of three. Thus one teacher was released for new

work. The same week a call came from a new village. I took Zakea and Muneera who had just arrived (she is our fourth teacher) and this week we completed enrolling forty pupils in that village. We lost four and took on forty. This is an unusual ratio; more often we take on three or four for one we lose."

"People seem to be awakening to the importance of Adult Education. It is nineteen years now since we started this system in the northern Sudan and hundreds of older girls and women are able to read and write. Many have the Bible. Much has been memorized during the time they took lessons. We feel that much more effective work can be accomplished in this way and a pupil has a door open to her which need not be shut while she lives, long years after she and the teacher have separated. All of our teachers are trained and really get somewhere. We find our adult pupils make much faster progress than children do in school. We have much to encourage us. Over 800 girls and women in North Sudan are now interested and studying and more than two hundred are here in spite of opposition and fanaticism. One of the things that brings encouragement is the fact that there are so many groups of women in America praying for us. We covet your prayers that we may make this work effective and permanent."

ETHIOPIA

No further word has been received from Ethiopia since last month. Mr. Henry and his family were permitted to remain for a time and are still in Addis Ababa as far as we know. We have heard indirectly that Miss Ruth Beatty, R.N., left Addis Ababa on November 4, expecting to come to America by way of India.

We are sad indeed to think that our work, which was seemingly doing so much good in that faraway country, has been closed during the past year and that we can no more work among those needy people. However, we know that good seed has been sown and we pray and trust that much fruit may still be garnered from the work done in these past years. Let us remember those people in our prayers, trusting that the Lord may bring good to them in some way during the years to come, for we believe that the work and prayers of our Church have not been in vain.

May the New Year bring peace to the world and war be no more. And may the Lord bless the work of our Church in all our fields abroad.

THE MISSIONARY REVIEW OF THE WORLD

One of the greatest disappointments that has come to us is the fact that *"The Missionary Review of the World"* will come to our desk no more. This magazine has always been in our own home. Files have been kept year after year and never parted with until moving day when they would be passed on to some friends.

Whatever was in this periodical was authentic; the news came from every quarter of the globe; Home Missions and Foreign Missions were equally presented; the spiritual tone was of the highest. There was no magazine of greater value to missionary workers than this one.

It was not sustained financially and has closed its existence to our deep regret.—*Editor.*

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE JUNIOR SPECIAL

for the year ending March 31, 1939 is to be used for medical work in The South Sudan.

Mrs. Harriet S. Boobyer has written the following article telling of the need for medical work in The South Sudan as she saw it two years ago when she visited our missions there. Juniors will be very much interested to do all they can to relieve the sufferings of the many little children in The Sudan who need their help so much. Junior Special Dime Cards may be had from the Literature Department free for postage. If you have not yet sent for cards for your Juniors, please do so at once.

"PLEASE SEND US A NURSE"

By MRS. HARRIET S. BOOBYER

We were sitting, Mrs. Randles and I, on the verandah of the Reed home at Doleib Hill. We could look out on the "avenue" of stately doleib palms which gave this mission station its name, down over dark-leaved lemon trees to the clumps of feathery bamboo at the edge of the Sobat River, but our eyes were not upon these things but upon the dark-skinned faces of seven Shulla men who sat on the matting before us. They were elders of the Doleib Hill Church, teachers in the boys' school and one was the dispenser of simple drugs and ointments, supplied by the government, in the little hardly-to-be-called "clinic" on the compound.

As Glenn Reed interpreted for us, these men told us in simple fashion of their appreciation of what had been done for them through those of our people, the missionaries, who had come to them, and asked that still others might be sent to work among them. They pleaded for a doctor and said, "Tell the people of your country that although we have a Government hospital at Malakal, no Government hospital and no Government doctor can be to us what a missionary doctor is." "A hospital at Malakal"—twenty miles away for the feet of sick Shullas in the dry season and many long wearisome hours paddling in a dug-out canoe in the rainy season! And only a native dispenser for all the villages 'round about.

Then these men asked us, the representatives of the women of our Church, to send them a woman, a nurse, "to go out into our tukls and help our women and children." We, being women and mothers, had looked with tender hearts upon these Shulla mothers and children. We had seen them in their round, conical-roofed, straw-thatched tukls with meager furnishings of sleeping skins and pots and gourds. We had come to know the hold that fear and witchcraft and superstition had upon them in almost every act of their lives, a bondage that is tragic enough in health but which, coupled with ignorance of sanitation and the simplest medical knowledge in sickness, results in attempted remedies and cures which mean suffering and agony and probable death. And childbirth in these tukls, with dirty and ignorant hands to tend mother and child—what, we thought, would a nurse mean then! And the children, what would the tender care and preventative teaching mean to them?

The nurse is ready to go, conse-

(Continued on page 309)

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

HISTORY OF THE W. C. T. U. WORK IN EGYPT

By MRS. M. C. McFEETERS

In January, 1891, Mrs. Mary Leavitt visited Egypt and founded a W. C. T. U. in Cairo on June 27, 1891. Mrs. E. N. Giffen was the first president, Mrs. Andrew Watson was treasurer and Miss Mary Work, recording secretary. There were seven members. Later different societies were started in girls' schools and a temperance society was founded in Assiut College. Miss Anna Y. Thompson and Dr. Carrie Buchanan kept the temperance torch burning over a period of a good many years. In 1923, shortly after the accession of King Fuad the First, Dr. Buchanan sponsored the preparation of a huge petition for the restriction of the sale of intoxicants, obtaining thousands of signatures. Miss Ella Barnes did valuable work in the preparation of several picture leaflets showing the evils of intemperance. These have had a large circulation.

A great impulse was given to the temperance cause in Egypt in 1926 when the women of Australia organized a fund of £150 ($750.00) to be paid annually for the salary of an organizing secretary for Egypt, as a thank offering for the work done for Australian soldiers by the American Mission at the time of the World War. No secretary was found who would take on full time work, but Mrs. F. S. Hoyman undertook to do what she could and spent a large part of this salary fund in creating literature and posters which she distributed widely throughout Egypt, enlisting in a large way the cooperation of Egyptian pastors, teachers and all kinds of Christian workers. Fired by an overwhelming sense of the great need and with a great zeal for the cause, she was able to inspire enthusiasm in others. A course of Scientific Instruction was outlined for the schools and is being largely used in the girls' schools connected with our Mission. Essay and poster contests have been organized. Much use has been made of magic lantern slides. Deputations of teachers have carried the temperance message to the villages during the long summer vacation. Temperance material has been given to the teachers of the Daily Vacation Bible Schools and students returning home on vacation have sown the Nile Valley with literature from Alexandria to Assuan.

In the winter of 1929, Miss Agnes Slack visited Egypt and organized local unions in Beni Suef, Fayoum, Minia, Tanta, Luxor and Assiut. A national organization was also effected while she was here, with Mrs. Azer Goubran of Assiut, as president, Mrs. Abadir Hakim as recording secretary, Mrs. Gindy Younan of Cairo, as treasurer, and Mrs. Hoyman as Foreign Secretary. The following summer the first National Convention of the W. C. T. U. was held in the Paliis Church in Ramleh.

The need of temperance work in Egypt is very great. It is true that Egypt is a Moslem country and that it is against the precepts of the Prophet to drink wine but these precepts are not being observed as carefully as formerly and it is no longer uncommon to see an Egyption drunk in the streets. Conditions in this respect are becoming worse. Improved roads are making the provinces more attractive to foreigners and wherever they go they take their wines and Old Scotch with them.

But the greatest evil is often from narcotic drugs, hashish, heroin and cocain. Hashish has been used here for a long time but the more high-powered drugs, cocaine and heroin, have been brought in largely since the war and their use has grown alarmingly. Russell Pasha, the English head of the Cairo police, says that no nation has ever gone down

before a vice as Egypt has gone down before drugs. He estimates that there are about 500,000 addicts in the country or one out of every 28 persons. Since the large majority of these are men, the percentage among males may be as high as one in every eighteen. One hears many pitiful stories of the use of these drugs. One mother ran screaming along the dike. Inquiry showed that her three sons had all been arrested for murder, the result of drug addiction. In the Assiut prison there are over three hundred who are there through drugs. Public opinion is changing a little. So it looks as though the educational efforts which have been put forth are beginning to bear a little fruit. "Line upon line and line upon line, precept upon precept." May God bless all to the preparing of the way for His Kingdom.

JUNIOR DEPARTMENT

(Continued from page 307)

crated and capable, when the war conditions will make it possible, so marvelously has God been working to answer this plea made on a day in January, 1938, which among other needs inspired the designation of the Junior Special of this year "to medical work in the South Sudan." Does this plea touch your heart—and your pocket book? Just recently there has appeared a news item from Doleib Hill (and probably affecting other places as well) telling that the Government can not longer supply the drugs and ointments for these native dispensers. Perhaps here is another way in which the Junior Special can help these far-away people have a little, at least, of the medical care which we have in such an abundance in our hours of sickness and suffering. And medical care is always the opportunity for the Evangelistic message.

JUNIOR RALLY

The Butler Presbyterial Junior Rally was held in the Second Church, Butler. The principal features were the programs presented by the different societies and the awarding of the cups.

The first cup was given to the society having the highest standard of efficiency for the year, averaged with the percentage given on the program of the day.

Another cup was awarded to the Junior Society having the largest percentage of increase in its membership for the past year. The first cup went to the Slippery Rock Juniors and the second to the Prospect Juniors.

Each society presented a ten-minute program, either a pageant, a playlet, a dramatization or a worship service, an integral part of which was the singing of any psalm they chose, or repeating some memorized Scripture verses.

There were 250 in attendance.

Mrs. C. R. Thayer,
Junior Secretary.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOR FEBRUARY AND MARCH PROGRAMS

We have now come in the last two months of the Program Calendar to our study of Egypt. Of course you have the Finney book, *Tomorrow's Egypt*, either purchased by yourself or received as a Christmas gift. If you do not have it, you should, for a worthwhile study. We advise you to buy it in cloth for a paper binding will not last so long as you will wish to keep *this* book for reference through the years. Too, we advise you not to delay for the edition is more than half gone. Price, 50 cents paper, $1.00 cloth.

In addition, your society or group should have a *Map of Egypt*. Our new and attractive one, 16x46, tinned top and bottom for wall use, sells at 70 cents. It carries a set of symbols as a guide to the type and amount of work done in each station or district.

Perhaps when we were studying India you bought for $1.00 our set of three Blue Print Maps, which includes one of Egypt, and will thus cash-in on your thrifty foresight, for this Blue Print map will do nicely. If you do use this one, we suggest that you buy tiny stickers in color from your stationery store (we do not carry them) and with the help of your *new* Prayer Cycle mark our Mission stations. By designating different colors as Educational, Evangelistic, and Medical you can show at a glance the type of work of each station.

With book, map, and new Prayer Cycle, you are now supplied with the essentials for the study. For additional help and sidelights outside the Magazine we have the following new leaflets:

God Answers Prayer, 3c.

How a Moslem Girl Became a Soul Winner, 3c.

An Arab Girl, 3c.

Some Egyptian Superstitions, 3c.

Opportunity of Educated Women to Serve Christ and *A Village School* (two parts), 3c.

The Question Box. A Catechism on Missions in Egypt, 10c.

Day in the Harvest Field, 2c.

Medical Work in Egypt. As we write this page this leaflet is still in manuscript; therefore price must be announced later. For other helpful but older leaflets consult our Catalog.

PRAYER CYCLE
1915-1940

Estimate, if you can, the results of twenty-five years of petitioning for the whole work of our whole Church at home and abroad!

10c each, $1.00 per dozen, $7.50 per hundred.

WORLD DAY OF PRAYER
February 9, 1940

Call to Prayer, for distribution prior to the Day of Prayer, free for postage.

Program for adults and Young People, 2c each; $2.00 per hundred.

Poster, 17x22, (should be posted early), 5c each.

Handbooks for Leaders, 10c.

Children's Program. No new program for children has been prepared this year, but from suggestions in the *Handbook* a children's leader may "build a beautiful program."

Please send an early order for these World Day of Prayer supplies.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1929—Martinpur
Miss Minnie Beatty, 1913—Abbottabad
Miss R. Jean Black, 1921—Sialkot City
Miss Adah P. Boggs, R.N., 1938—Taxila
Miss Lois Boyd, 1918—Sialkot City
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot City
Miss Margaret Murdoch, 1924—Sheikhupura
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Jhelum
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1922—Zafarwal
Miss Georgia Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARIES

Miss Mary J. Campbell, 1884—1427 Woodward Ave., Orlando, Florida

NOW IN THIS COUNTRY

Miss Hazel Bennett—1683 Potomac Ave., S. H., Pittsburgh, Pa.
Miss Evelyn Cathcart, 1925—Marissa, Ill.
†Miss Vida J. Graham, 1922—5 S. Portland Ave., Ventnor, N. J.
Miss Evva P. Hartig, 1924—Frostburg, Md.
Miss E. Marjorie McCrory, 1936—335 W. 246th St., Riverdale, New York

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, New Concord, Ohio
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.
Miss Henrietta Moore, 1898—133 Grove St., Eustis, Florida

EGYPT

Miss Hazel E. Anderson, 1937—Luxor
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Alexandria
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Cairo
Miss Edna B. Sherriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Cairo
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909—1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925—1406 Waldron Ave., St. Louis, Mo.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lillian McClelland, 1928—445 S. Lake St., Los Angeles, Cal.
Miss Jeannette McCrory, 1916—Sterling, Kansas
Miss Helen J. Noordewier, 1921—1104 Sigsbee St., S.E., Grand Rapids, Mich.
Mrs. Rachel Tracy Seiver, 1925—7961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922—523 Vermont Ave., Pittsburgh (16) Pa.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
†Miss Elizabeth S. White, 1924—2411 Osgood St., N. S., Pittsburgh, Pa.
†Miss Ruth M. Williamson, 1924—31 West 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1932—Lewis, Ia.
Miss Margaret A. Work, 1924—Fort Morgan, Colo.

THE SUDAN

Miss Mary E. Cole, 1919—Khartum North
Miss Una Cole, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum
Miss E. Verna Pillow, 1930—Omdurman
Miss Ellen P. Smith, 1933—Omdurman
Miss C. Blanche Soule—Nasir
Miss Frances Turk, R.N.—Khartum North

Attention is again called to the fact that Miss Ellen P. Smith, 1933 is to be in School of Oriental Studies, Cairo, Egypt for some months.

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922—McKenzie Hall—110 Sherman St., Hartford, Conn.

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ETHIOPIA—Closed

Miss Ruth C. Beatty, R.N., 1921 .....
.....c/o Mrs. Sidney Smith, Reedsville, Pa.

NOW IN THIS COUNTRY

Miss Marjorie Fought, R.N., 1923 .....
.....8006 Spruce St., Philadelphia, Pa.
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.....333 E. Front St., Plainfield, N. J.

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Miss Margaret Beveridge.....Frenchburg, Ky.
Miss Helen McLenahan.....Frenchburg, Ky.
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* Retired from active service.
† On extended furlough.

The Junior Missionary Magazine

Mrs. Joseph M. Heagen, Editor

Subscription price, single copy 25 cts.

Ten or more copies to one address 15 cents each.

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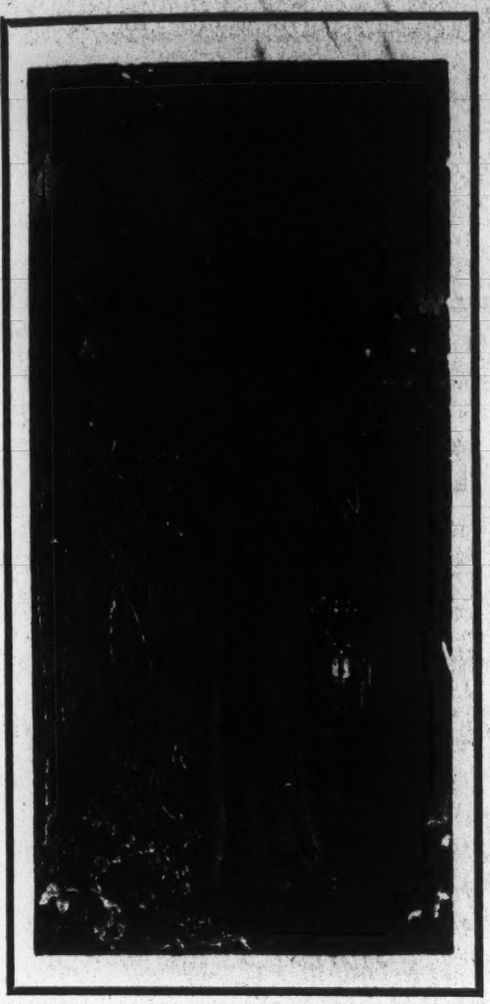
Rev. D. F. White, Minister.....
.....Camden and Millers Ferry, Ala.
Rev. R. P. Williams, Minister.....Prairie, Ala.
Second-hand clothing is needed at all stations except Knoxville and Chase City.

Many of our Missionaries and Many of our Readers

have found new life and vigor at

OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M.D., Director



A
LITTLE
TIME
APART

WORLD
DAY
OF
PRAYER
FEBRUARY
9TH
1940

"COME YE APART"

"Come ye apart," the Master said
To earnest men whom He had led
From life of old and narrow view
To life of hope and outlook new.

"Come ye apart to rest and pray,"
He said to them that busy day;
Thereafter life was not the same
For now life had a higher aim.

"Come ye apart and learn of Me,"
He said to them who were to be
His learners and His heralds, too—
No greater work man ever knew.

"Come ye apart," He says to-day
To those who strive to know His way:
To all He will His mind impart
Who meet Him in a place apart.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

ON A NILE BOAT

What are they thinking of,
  These women who watch us from the shore
Coming with their water pots,
  Their long, arduous, daily chore?

What do they know of love,
  Of Christ and His earthly mission
Bound as they are by sin
  And custom and superstition?

They turn back; I go on.
  Can I, who know the Story Old,
Go on in unconcern
  That these women have not been told?

I can never forget them,
  Their black, tragic figures I see—
Women for whom Christ died,
  For them, as well as for me.

—*Harriet S. Boobyer.*

Water Carriers